THE

BRITISH CRITIC

For JULY, 1805.

" Præſtaret multo literas neſcire, quam ferum, et convicia-torem fieri, dum ſcripta ejuſmodi hominum legimus."

CLERICUS.

It would be better to be without literature, than to become violent railers, in imitation of thoſe who uſe that ſtyle of writing.

ART. I. *Organic Remains of a former World. An Examination of the mineralized Remains of the Vegetables and Animals of the Antediluvian World; generally termed extraneous Foſſils. By James Parkinſon, Hoxton. Vol. I. containing the Vegetable Kingdom.* 4to. 471 pp. 2l. 2s. Robſon, White, &c. 1804.

THE unequivocal remains of animal and vegetable bodies, ſhells, bones, leaves, trunks, kernels, &c. that are frequently, and abundantly, found beneath the ſurface of the earth, even under very thick ſtrata of hard ſubſtances, imbedded in ſolid rocks, or on elevated mountains; evidently prove that they muſt have exiſted in a living ſtate, previouſly to the formation of the ſuperincumbent and ſurrounding maſſes. But the time in which they lived, the cataſtrophe which buried them, the time neceſſary for the formation of the ſurrounding minerals, together with the various cauſes which may have concurred towards the production of all

A thoſe

thoſe phenomena, are ſubjects which remain, and perhaps will long remain, involved in much doubt and uncertainty.

Conjectures, the experience of a few centuries, the evidence of ſacred and profane hiſtory, the arguments naturally ſuggeſted by chemiſtry, and the light afforded by other ſciences, have all lent their aſſiſtance to the inquirer into the wonders of the mineral kingdom, and of the mineralized remains of animals and vegetables. Various authors have treated occaſionally and partially of theſe organic minerals; various ideas have been entertained concerning them, and ſeveral contradictory hypotheſes have been advanced; but all thoſe particulars were ſcattered in a variety of publications, whoſe authors were generally unacquainted with other works on the ſame ſubject, as well as with the ſciences ſubſervient to it.

Mr. Parkinſon in the preſent volume has collected all thoſe uſeful facts, conjectures, hypotheſes, &c. at preſent, concerning the vegetable remains only, and has digeſted the whole into a uſeful and entertaining order.

In a ſhort preface this author mentions his eager and long-entertained curioſity for examining the foſſil remains of objects, which muſt have preceded ſome great cataſtrophe of our terraqueous globe. He briefly ſtates the difficulties which impeded the progreſs of his undertaking, acknowledges his obligations to various ſcientific gentlemen for their kind aſſiſtance, and explains the principal reaſon which induced him to write the preſent work in the epiſtolary form; namely, that by this method he might introduce ſuch portions of introductory matter, as might be deemed neceſſary for thoſe readers who had no previous knowledge of the ſubject.

The work conſiſts of 48 letters; for though the numbers reach to 49, yet a letter, numbered 30, is not to be found, owing evidently to an overſight in the numeration.

The titles of theſe letters are as follows:—

Letter I. Rational application of wealth and leiſure—Snake-ſtones—Fairies changed to ſnakes—Fairies nightcaps—Bones of giants—Thunderbolts.

Letter II. Veſtiges of the inhabitants of a former world—Lime-ſtone and marble—Medals of creation—Pleaſures afforded by this ſcience—Animals in the former world, different from thoſe of the preſent.

Letter III. Early exiſtence of theſe ſubſtances—Noticed by Xenophanes, Herodotus, Eratoſthenes, Strabo, Pliny, Ovid, &c.—Sketch of the hiſtory of the ſcience.

Letter IV. Opinions reſpecting the origin of theſe bodies—Plaſtic power—Tranſlation of ſeminal principles—Growth of

ſtones

ſtones—Terms—Figured ſtones—Diluvian ſtones—Foſſils, extraneous or adventitious—New terms propoſed—Secondary foſſils, vegetable or animal—*Foſſilia* vulgo *dicta*—Impreſſions—Caſts—Figured ſtones.

Letter v. Form of the earth's ſurface—Mountains—Strata—Wiſdom manifeſted in their diſpoſition—Different kinds of earths—Alumine; forming clay, lithomarga, ſlate, &c.—Silica; forming rock cryſtals, calcedony, flint, &c.—Lime; forming lime-ſtone, chalk, tufa, marble, &c.—Magneſia; forming ſteatites, aſbeſtos, ſerpentine, &c.—Sulphurets, pyrites, or marcaſites.

Letter vi. Pleaſures of travelling—Wood-ſtone—Inquiries reſpecting vegetable foſſils.

Letter vii. Vegetable foſſils—Foſſil trees—Deſcribed by the ancients—By the moderns—Found in almoſt every part of the world.

Letter viii. Conſtituents of vegetables—Germination—Growth of vegetables—Food of vegetables.

Letter ix. Reſolution of vegetables into their firſt principles—Firſt ſtep in the mineralization of vegetables—Vegetable mould—Ignis fatuus.

Letter x. Peat or turf—Deſcription of—Various kinds—Length of time known—Found in various parts of the world.

Letter xi. Bituminous wood—Surturbrand of Iceland—Bovey coal of England.

Letter xii. In anſwer, from Bovey—Preſent ſtate of the coal-pit at Bovey—Strata, &c.

Letter xiii. Bitumens—Particular kinds deſcribed—Known to writers of the higheſt antiquity—Hiſtory of Naphtha, Petroleum, and Aſphaltum, from the more ancient naturaliſts.

Letter xiv. Account of Bitumens continued, from more modern authors—Ray, Dolomieu, &c.—Tar lake in the iſland of Trinidad—Petroleum Wells in the Burmha dominions—Ruſſia, &c.

Letter xv. Amber—known to the earlieſt writers in natural hiſtory—Jet—*Succinum nigrum* of the ancients—Cannel coal—Difference between it and Jet.

Letter xvi. Coal deſcribed—Different kinds of coal—Doubtful if known to the Greeks, or early Romans—Brought into common uſe, in this iſland, but in modern times—Found in various parts of the world.

Letter xvii. Particularities obſervable in different coal-pits—Cannel coal—Pyrites, &c.

Letter xviii. Bituminous fermentation—Compared with the other ſpecies of fermentation—Bitumens, the reſult of this proceſs—Peat, a vegetable foſſil, the firſt product of this fermentation.

Letter xix. Foſſil trees, imbedded in peat, have undergone the bituminous fermentation—The changes which mow-burnt

hay undergoes, ſomewhat ſimilar to that produced by the bituminous fermentation.

Letter xx. Examination of opinions reſpecting the origin of peat—Aboriginal formation—A marine depoſit—Mineral origin—Floating iſlands—A recent vegetable ſubſtance.

Letter xxi. The purer bitumens, the reſult of the ſame fermentation by which peat has been formed—Bituminous fermentation imitates, in its reſult, the operation of ſecretion—Mineral tallow, perhaps of animal origin—Other arguments in favour of bituminous fermentation.

Letter xxii. Of the origin of the purer bitumens—Naphtha—Petroleum—Mineral tar—Mineral pitch—Aſphaltum—Amber—Mellite—Jet and Cannel coal.

Letter xxiii. Opinions reſpecting the formation of coal—Earth impregnated with petroleum, the opinion of Buffon and Genſanne—Opinion of Sign. Arduino—Of Dr. Hutton and Profeſſor Playfair—Of Mr. Williams—Of Monſ. Tingry—Of Dr. Darwin—Of Mr. Kirwan—Of Mr. Hatchett—Of Monſ. Patrin—Of Monſ. Fourcroy.

Letter xxiv. Inquiry reſpecting the origin of coal continued—Hypotheſis propoſed—Moſaic account of the Deluge—Objections againſt—Univerſality of the Deluge—Changes thus effected—Vegetable matter diſpoſed in ſituations in which coal now exiſts.

Letter xxv. Inquiry whether the vegetable matter was depoſited at the Deluge under circumſtances favourable to its converſion into coal—Bitumen alone not fitted for fuel—Other matters neceſſary to be added—Peculiar arrangement of the particles.

Letter xxvi. Recapitulation—Apparent agreement of the hypotheſis with the œconomy of nature.

Letter xxvii. Mineral charcoal—Opinions reſpecting—Subterranean combuſtion of pit-coal—Combuſtion of pyrites—Mineral charcoal.

Letter xxviii. Pyritous woods—Opinions of Dr. Hutton and Mr. Playfair—Igneous origin—Aqueous origin examined.

Letter xxix. Petrifaction—Theories reſpecting—Subſtitution—Adopted by Walch, Kirwan, Daubenton, Fourcroy, &c.—Theory of Dr. Hutton and Mr. Playfair.

Letter xxxi. Theory of the petrifaction of wood propoſed—Petrified wood, ſiliceous, calcareous, and aluminous.

Letter xxxii. Siliceous pebbles—Conjectures as to the time, and mode of their formation—Cryſtalline fluid of Reaumur—Agatine nodules—Theory of their formation—Opinions of Dr. Hutton and Mr. Playfair—Aqueous origin ſupported.

Letter xxxiii. Siliceous waters of Carliſbad—Of Iceland—Of Bath—Siliceous tufa of the Geyſer—Vegetable calculi—Flint in the epidermis of plants.

Letter xxxiv. Petrified wood—Divided into ſiliceous, calcareous, aluminous, &c.—Siliceous divided into ſilicized wood

and

and ſilicized bituminous wood—The latter, into calcedonic, agatine, jaſperine, and opaline.

Letter XXXV. Calcedonic wood—agatine—jaſperized.

Letter XXXVI. Opaline wood—The reſult of the union of ſiliceous and ſoft bituminous matter.

Letter XXXVII. Evident affinity between ſilicized, bituminous, or opaline wood and pitch-ſtone—Analyſis of opaline wood—Of pitch-ſtone—Similarity inferred.

Letter XXXVIII. Semi-opal—Experiment on ſemi-opal of Telkebanya—Opal—Its wonderful properties—Analyſis by Klaproth—Horn-ſtone and flint.

Letter XXXIX. Calcareous wood—Lime frequently held in ſolution, in water—Various forms of depoſition—*Confetto di Tivoli*—Quarries of tufaceous ſtone—Stalactitic caverns.

Letter XL. Calcareous foſſil wood—Where found—Calcareous wood of Oxfordſhire—Dorſetſhire—Somerſetſhire—Analyſis—Mixture of ſpar and bitumen—Calcareous wood of New South-Wales—Aluminous wood, &c.

Letter XLI. Metallic foſſil wood—Bog iron ore—Foſſil wood, impregnated with iron—With copper, &c.

Letter XLII. Variety of petrified woods—Proceeding from original natural difference—From the labours of man.

Letter XLIII. Varieties of petrified woods continued—Thoſe proceeding from the operations of inſects—Starry ſtone of Chemnitz—*Teredo marina*.

Letter XLIV. Secondary vegetable foſſils—In ſchiſti—In ſandſtone—In calcareous ſtrata—In argillaceous nodules.

Letter XLV. Great difficulty of aſcertaining even the genera of the plants which are thus preſerved—Dorſiferous plants and cacti moſt common.

Letter XLVI. Foſſil ſtems of plants—Of the reed, &c.—Foſſilium incognitum.

Letter XLVII. Remarks on leaves contained in nodules—Impreſſions of the ſame ſide of the leaf on each nodule—Accounted for by Juſſieu, Schultz, &c.—Explanation propoſed.

Letter XLVIII. Foſſil flowers—Their exiſtence doubtful—Foſſil ſeeds and ſeed-veſſels—Foſſil fruits—Foſſil loaves.

Letter XLIX. Concluſion.

Mr. P. has rendered theſe letters much more pleaſing and inſtructive than the nature of the ſubject might perhaps give reaſon to expect; and he has embelliſhed his work by the delineations of the principal foſſils of a vegetable origin, on nine elegant coloured plates, beſides an engraved frontiſpiece, and a vignette cut in wood.

It is not our intention to follow him, ſtep by ſtep, through the whole ſeries of theſe letters; we ſhall only take notice of ſuch parts of the work, and ſhall tranſcribe ſuch paſſages

as may ſeem likely to give our readers an adequate idea of the author's ſtyle, as well as of the nature of the ſubject, and his mode of treating it.

In the letter, number 4, Mr. P. ſpeaking of the nomenclature generally adopted by the mineralogical writers, mentions his objections to the term *Petrifaction*; for as this means only the converſion into ſtone, it cannot of courſe be generally applied to denote the objects of his examination, ſince theſe are found in various other ſtates of exiſtence, ſuch as the pyritous, and the bituminous.

The epithets, *extraneous* or *adventitious*, are ſtill more objectionable, for they convey opinions reſpecting thoſe ſubſtances, which a cloſe examination of the facts will ſhow to be ill founded.

"The term foſſil," he ſays, "ſo often vaguely employed, is, in fact, the term, deſcribing all thoſe mineral ſubſtances, which have been dug out of the earth. Theſe I divide into primary and ſecondary, agreeable to the generally accepted diviſion of mountains. Under the PRIMARY FOSSILS, I place all thoſe ſubſtances, which may be ſuppoſed to be natives of, and to have exiſted primitively in, the ſubterranean regions: ſuch are the metals, ſtones of the granitic claſs, and moſt of the various ſubſtances, of which the primitive mountains are formed. Under the SECONDARY FOSSILS*, I place thoſe ſubſtances, which bear indiſputable teſtimony, in their ſtructure and form, of their having exiſted in an organized ſtate; and which are therefore known to have had an animal or vegetable origin; but which have afterwards entered into, and become ſubjects of, the mineral kingdom.

"SECONDARY FOSSILS, which are alone intended to be the ſubjects of our inveſtigation, may, according to their origin, be divided into two claſſes, VEGETABLE OR ANIMAL FOSSILS. Each claſs will be found alſo capable of a further diviſion, into orders, genera, and ſpecies; which claſſification, although impoſſible to be made correſpondent with that of their recent analogues, will certainly, however, yield ſome degree of perſpicuity to the obſervations offered in this work. The varieties of the ſpecies can ſeldom be expected to be diſcoverable in our ſpecimens; this term, therefore, may be adopted for thoſe varieties dependent on compoſition; and which may be diſtinguiſhed by the epithets, appropriated to the ſeveral kinds of matter of which they are formed: ſuch as ſiliceous, calcareous, aluminous, bituminous, &c. Thus, I hope, without adopting any harſh or offenſive change, all confuſion of terms may be avoided, and an intelligible mode of expreſſion ſecured.

* Tranſubſtantiata, Linnæi.

"It

" It is proper to obſerve here, that I ſhall conſider as foſſil bodies, ſome ſubſtances, which, by writers of conſiderable authority, have been deemed unfit to come under that denomination. The ſubſtances which I here allude to, are thoſe which, having loſt, by the decompoſing powers of certain ſubterranean proceſſes, not only all the ſofter parts, but almoſt the whole of thoſe principles which are peculiar to animal or vegetable ſubſtances, ſeem to retain only the earth of the bony lamellæ, or of the ligneous fibre. Theſe are the *foſſilia, vulgo dicta*, of Linnæus. But, ſince it is indubitable, that the remaining principles have not only entered into intirely new combinations; but that new matter, as carbonic acid, &c. is ſuper-added, it muſt be allowed, that a degree of change, in the nature of the ſubſtance, muſt have taken place. Other bodies have been conſidered as ſecondary foſſils, which, a ſlight examination will ſuffice to ſhew, ought not to be thus claſſed. Theſe are—1ſt. IMPRESSIONS *. Theſe are certain hard, but once ſoft, mineral ſubſtances; which retain the figure which has been impreſſed on them, by ſome ſecondary foſſil. 2dly. CASTS †. Theſe are formed by the depoſition o mineral matter in the vacuities, left by the decay of organized bodies, involved in ſome ſolid *matrix*. 3dly. INCRUSTATIONS ‡. Theſe are formed by ſuch an appoſition of mineral matter, generally by precipitation or depoſition, as effects the envelopement of ſome vegetable or animal body, in a mineral cruſt." P. 36.

The fifth letter contains the following elegant epitome of Geology:—

" Mountains are, with propriety, divided into primitive, or primeval; and ſecondary, or epizootic. The primitive and ſecondary mountains differ, not only in their compoſition, but even their form.

" The primitive mountains are compoſed of granites, and of ſtones of the granitic claſs; of porphyry, jaſper, ſerpentine, ſand-ſtone, trap, and ſometimes, but more rarely, of lime-ſtone, fluors, gypſum, &c. Theſe ſubſtances, ſometimes, lay [lie] in ſtrata; but, moſt frequently, they are found in huge blocks; thus a granite mountain, about thirty miles from the Cape of Good Hope, called the PEARL DIAMOND, riſes out of the ground, to the height of about 400 feet, being half a mile in circumference; and formed of a ſingle block of granite. Theſe mountains never cover ſecondary mountains, but are often covered by them. They are commonly the higheſt ridges in any chain, and terminate, generally, more narrow and ſharp, than the ſecondary.

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* Impreſſa, Linnæi; Typolithi, Wallerii; Type and Ectype, Breynii; Figuratorum Lapidum Matrices, of others.

† Redintegrata, Linnæi; Petrificata ſpoliata, Luidii; Noyau, Gallorum.

‡ Incruſtata, Linnæi.

"The moſt diſtinguiſhing character of theſe mountains, according to Mr. Kirwan, is a circumſtance which particularly demands your attention—no organic remains, he ſays, are to be found, in the interior part of the ſubſtance of the ſtones of which they are compoſed.

"Secondary mountains are, generally, marked by a ſofter outline: and poſſeſs the diſtinctive character, of being compoſed of, or at leaſt, of containing within them, the foſſil remains of organized ſubſtances. They always reſt on, and cover primary mountains: and very commonly, alſo, they lean on their ſides, or inveſt them. The ſecondary mountains are formed, like the primitive; of either one ſpecies of ſtone, or of ſtrata of different ſpecies. Some are ſaid to be derivative, being ſuppoſed to have originated from the diſintegration of primitive mountains.

"The ſubſtances, of which the ſecondary mountains are chiefly compoſed, are lime-ſtone, ſwine-ſtone, marlite, chalk, and gypſum. They are alſo, ſometimes, formed of indurated clay and lithomarga, jaſper, porphyry, trap, ſiliceous ſand-ſtone, and other ſubſtances, which belong alſo to the primitive mountains.

"The various ſtrata of which the earth is compoſed, as deep as the curioſity, and the neceſſities of man, have induced him to explore them, manifeſt, in a moſt ſtriking manner, the wiſdom diſplayed in the arrangement of the materials which compoſe the preſent world. The firſt layer, generally conſiſting of a rich black mould, is formed almoſt entirely of the remains of innumerable animals and vegetables, which, having lived through their deſtined periods, have been reſolved into their firſt principles. This ſubſtance, laying [lying] at the ſurface, where alone it would be of utility, yields ſuſtenance to the vegetable kingdom; and, thereby, becomes the actual, though not the immediate, ſupport of man, and of the reſt of the animal creation. Beneath this, is moſt commonly found, a thick bed of clay, which furniſhes the matter of which bricks and tiles, with the various ſpecies of pottery, and innumerable other articles, adapted to promote the comforts of ſocial life, are formed. Next to this, in general, vaſt beds of gravel appear, compoſed of pebbles; varying much in their ſize and form: and with this is alſo commonly found the finer gravel; which likewiſe varies, in different parts, in its degree of fineneſs, and in its colour. Underneath theſe are the infinitely varying ſtrata of ſand-ſtone, lime-ſtone, &c. which ſerve, with the trunks of trees, which have grown in, and which have been nouriſhed by, the firſt layer; and with the bricks and tiles, made from the ſecond layer, to ſupply the materials, of which the dwellings of man may be compoſed. They alſo ſerve, with the ſand and gravel of the third ſtratum, to ſupply that kind of ſurface to the earth, in thoſe parts which are moſt inhabited by the civilized part of mankind, as may beſt contribute to the comfort and expedition of the intercourſe, which muſt, neceſſarily, take place between the inhabitants of diſtant parts. Theſe ſtrata

of

of ſtone, varying perpetually in their colour, ſolidity, and texture, form, in ſome places, the ceilings and floors of the vaſt ſubterranean caverns, which are found in various parts of the world; and which often contain, as do thoſe, particularly, in the principality of Bayreuth, and in the Hercynian foreſts, very intereſting ſpecimens of thoſe remains, which are the objects of our particular reſearch. They alſo form the ſurrounding parts of thoſe mines, which contain the valuable metals, which civilized man forms into innumerable articles of utility, and of ornament. Beneath ſchiſtoſe or ſlaty ſtrata, are, generally, found the immenſe beds of coal, ſo neceſſary to the comfort, and, in ſome ſituations, even to the exiſtence of man. Theſe ſtrata do not always follow each other in regular order; ſince ſand and gravel are, ſometimes, found at a conſiderable depth, and trap, or rag-ſtone, is often interpoſed between them, in various directions.

"In almoſt all theſe ſtrata, even to a very conſiderable depth, the remains of vegetables and animals, which have exiſted in former remote periods, are frequently found: and, in general, poſſeſs the ſame phyſical and chemical properties, and are compoſed of ſimilar conſtituent parts, with the ſtrata themſelves. What theſe conſtituent parts are, becomes, therefore, an object of neceſſary examination." P. 40.

Among the various objects of mineralogical inveſtigation, the nature, origin, and formation of coals, or of bituminous ſubſtances in general, have long exerciſed the induſtry of ſcientific perſons. Their extenſive uſe in civil œconomy, beſides other obvious and weighty conſiderations, renders that ſpecies of bodies an article not of mere curioſity, but of the utmoſt importance to the human ſpecies; and, therefore, no pains ought to be ſpared in the inveſtigation of whatever relates to them.

It has been a queſtion long diſcuſſed, whether coals were, or were not of a vegetable origin; for though evident parts of vegetables have often been found imbedded in coal, yet their general appearance, as every body knows, is far from exhibiting the forms of vegetable bodies. However, the preſent ſtate of knowledge ſeems to admit that coals truly have a vegetable origin; as ſuch therefore they come within the limits of Mr. Parkinſon's plan, and accordingly the nature of coals and of bituminous ſubſtances in general occupies a great part of his work.

After the preliminary illuſtration of the firſt transformation of vegetable matter, Mr. P. begins by giving the hiſtory of the diſcovery of coals; he then ſtates the principal facts, that have been recorded, concerning their ſituation, extent, and variety; their different ingredients, as determined

mined by chemical analyſis; their uſe, and other particulars.

In the 18th letter he enters on the moſt difficult part of the ſubject; namely, the transformation of vegetable matter into coal. This he endeavours to explain in a modeſt and ingenious manner; and we muſt acknowledge that his explanation ſeems, at leaſt for the preſent, to be quite ſatisfactory. For the information of our readers we ſhall ſubjoin it in his own words.

" The reſolution," he ſays, " of vegetable matter into mould, fit for the future growth of vegetables, is the reſult of a deſign, the end of which is evident. But when vegetable matter is depoſited at depths lower than the roots of vegetables ever reach, a converſion into a ſubſtance of this kind would be uſeleſs; and nature, it muſt be remembered, does nothing in vain. Another proceſs is therefore inſtituted; and inſtead of a ſubſtance being produced, calculated to promote vegetation, where vegetation never takes place, a ſubſtance is formed, differing in its nature, and varying in its properties, from all others.

" The proceſs by which this ſubſtance is formed I ſhall take the liberty to conſider as of the fermentative kind, and ſhall diſtinguiſh it by the name of BITUMINOUS FERMENTATION; defining it—*A fermentation peculiar to vegetable matter placed in ſuch ſituations, as not only exclude the external air, and ſecure the preſence of moiſture, but prevent the eſcape of the more volatile principles; and which terminates in the formation of thoſe ſubſtances termed bitumens.*

Soon after, he ſays, " Almoſt all vegetable matters manifeſt a ſtrong diſpoſition to decompoſition, when the ſeparation of their integrant molecules is aided by the interpoſition of the particles of water; and particularly if, with this, is combined the powerful energy of caloric. If this latter agent be employed, only in a low degree, an inteſtine motion among the integrant molecules takes place, the equilibrium by which that particular mode of compoſition was preſerved is broken, a ſeparation of the conſtituent principles takes place, they become influenced by new attractions, and then enter into new combinations and modes of exiſtence. Thus a reſolution of the original compound is effected, and new ſubſtances are formed, differing much in their phyſical, as well as their chemical properties, from the ſubſtance from which they have proceeded. One particular point in which they almoſt always differ may be here very properly noticed. The combinations reſulting from theſe ſpontaneous changes, occaſioned by the inteſtine motions of the conſtituent principles, regularly produce ſubſtances leſs compounded than thoſe which theſe principles previouſly formed. Before the final change, however, is completed, certain regular periods in the proceſs muſt be paſſed through;

through; and the ſubſtance expoſed to the operation muſt neceſſarily exiſt in ſeveral intermediate ſtates. In paſſing through theſe different ſtates it neceſſarily acquires new and peculiar characters; and may be arreſted in any one of theſe ſtages of transformation, and ſo fixed, that it ſhall paſs on to no farther change.

"Between the phenomena of fermentation in general, and thoſe which reſult from that which I term the bituminous fermentation, I truſt you will perceive a total agreement, when the latter are more particularly examined. But that this may more clearly appear, I will proceed to take a more particular view of the effects of this proceſs, with thoſe proceeding from the other ſpecies of vegetable fermentation.

"Vegetable matter, then, I conſider as ſubject to five different ſpecies of fermentation, each of which appears to be, in a great meaſure, dependent on the degree to which the acceſs of air and water is admitted." P. 183.

Omitting the deſcriptions of the other ſpecies of fermentation, viz. thoſe which produce wine, yeaſt, vinegar, &c. we ſhall only tranſcribe the explanation of the bituminous fermentation.

"But if, inſtead," this author ſays, "of being thus expoſed to the influence of the air, a maſs of dead vegetable matter be accumulated in ſuch ſituations as allow of the admiſſion of water; but in which, by the compactneſs of the ſuperincumbent ſtratum of earth, not only the external air is ſhut out, but the diſengaged gaſeous matters are prevented from eſcaping, the *bituminous fermentation* takes place; and bituminous matters are formed in various degrees of maturity and pureneſs, according to the ſtage at which the proceſs may have arrived, or the extraneous matters which may have been admitted.—But I do not, however, wiſh you to forget, that, of the taking place of the proceſs I have here deſcribed; I am not able, for the reaſons already given, to adduce direct proof; the proofs of its exiſtence muſt be obtained by inference, and from analogy.

"This I ſhall now attempt; and ſhall hope that, by comparing it with the other ſpecies of fermentation, and by examining the reſults of this proceſs, we ſhall be able to form more reaſonable conjectures as to the nature of the new combinations into which the principles have entered.

"The ſubſtance, then, which I conceive to be entirely dependent on, and actually the product of this proceſs, is bitumen; a ſubſtance which manifeſts, upon examination, all thoſe properties which might, *à priori*, be expected to be found in a body conſtituted under the particular circumſtances which I have preſumed to have directed its formation.

"In the firſt ſtage of the vinous fermentation, we perceive that a conſiderable portion of the more volatile parts of the mixture is

diſſipated; and that it is only by the careful preſervation of the remainder that the accompliſhment of this proceſs is effected. In the acetous fermentation, this eſcape of the volatile parts is continued through the whole of the proceſs, and occaſions the great difference which exiſts between the two products. In the firſt of theſe ſpecies of fermentation, carbon, that principle which always ſeems to affect that mode of combuſtion, obſervable in ignited charcoal, where flame is not preſent, is, we have remarked, diſſipated in very large quantities, by which its doſe in the mixture muſt be conſiderably diminiſhed; whilſt, ſhould hydrogen even be ſuppoſed to eſcape in a ſimilar proportion, ſtill, from the decompoſition of the water, ſufficient of this principle, which I will call the principle of inflammability, will be yielded, to give the ſpirituous and very inflammable product which we find to be the reſult of this proceſs. In the latter of theſe ſpecies of fermentations, in which the diſſipation of the volatile matters are [is] carried to the utmoſt extent which the degree of temperature will admit, the mixture appears to be deprived of almoſt the whole of its hydrogen; except, perhaps, juſt ſo much as is left in combination with the colouring principle, and the water, whilſt the oxygen is attracted, nearly in the ſame proportion, by the carbon from the atmoſphere, and from the very conſiderable doſe of this acidifying principle; and, from ſome peculiar modification of their union, the product, *vinegar*, reſults, poſſeſſing a high degree of acidity, but not the leaſt degree of inflammability.

"We will now examine the changes which may be expected to reſult from the decompoſition of vegetable matters placed in ſubterranean ſituations, and conſidering theſe, with the properties which are poſſeſſed by the ſuppoſed product of the bituminous fermentation, ſhall be enabled, eſpecially by recollecting what has been juſt ſaid of the other ſpecies of fermentation, to determine whether it is right to admit of the exiſtence of ſuch a ſpecies of fermentation or not.

"Secured on every ſide by the ſurrounding earth, the maſs of vegetable matter is preſerved, as it were, in a well cloſed veſſel; hardly any eſcape being permitted to any of its more volatile particles, nor any admiſſion of extraneous matters allowed, except of ſuch as are introduced with the water which may inſinuate itſelf by ſoaking through the interſtices of the earthy particles, compoſing the ſeveral ſtrata which incloſe it. It is decreed that a ſtrong diſpoſition to ſeparate, and to unite in another order, ſhall ſecure the neceſſary decompoſition of dead organiſed matter, which, according to the economy of nature, is but to poſſeſs a ſhort and tranſient coheſion. Agreeable to this law, this maſs of vegetable matter, now deprived of the energy of vegetable life, muſt undergo ſome change; but, from the cloſeneſs of its preſervation, it cannot admit that eſcape of the gaſeous matters on which the commencement of the vinous, acetous, or putrid fermentation depends: another proceſs is therefore inſtituted. The hydrogen,

carbon,

carbon, and oxygen are diſengaged from their former attachments, but, being prevented from flying off in a gaſeous ſtate, are obliged again to unite, and to enter into new combinations. Under theſe particular circumſtances, a ſubſtance may be expected to be formed containing a conſiderable portion of theſe principles ſo abundant in vegetable matter. In this reſpect, there undoubtedly may be diſcovered a remarkable agreement between the ſuppoſed product of this fermentation, and the hypotheſis by which its formation is attempted to be explained; ſince, in all bituminous ſubſtances, the abundant exiſtence of theſe three principles has been ſufficiently proved by analyſis.

"In this, as in every other ſpecies of fermentation, a conſiderable difference may exiſt, as to the degree of perfection to which the proceſs may proceed, and, of courſe, as to the degree of perfection which the product may poſſeſs. Thus I expect to ſhew, that, according to length of time, excluſion from the air, and the exiſtence of other favourable circumſtances, will theſe bituminous ſubſtances be found, in their ſeveral approaches to that ſtate to which the laws of nature ſeem to have particularly deſtined them.

"Peat, that combuſtible and inflammable ſubſtance, generally found in conſiderable maſſes at a little depth beneath the ſurface of the earth, poſſeſſing chemical properties eſſentially different from every other ſubſtance which has not derived its exiſtence from the ſame origin, appears to be the firſt product of this kind of fermentation, and to have been formed in ſituations not favourable to the rapid completion of this proceſs. The celerity with which this proceſs is accompliſhed muſt depend on the cloſeneſs with which the gaſeous principles are ſecured; but it ſhould be conſidered, that ſuch peat-bogs, as are comparatively but of modern formation, are covered by a coat of vegetable mould, in an humid ſtate, of no conſiderable degree of thickneſs, and therefore the eſcape of the more volatile principles, and the admiſſion of atmoſpheric air, is only partially prevented; the proceſs muſt therefore be carried on with much leſs effect than in thoſe caſes which will be hereafter mentioned, where vaſt maſſes of vegetable matters have been ſuddenly buried under a conſiderable thickneſs of earthy depoſition.

"The abundance of hydrogen, carbon, and oxygen, in peat, is demonſtrated by its analyſis. By the early analyſis of Schoockius we learn that it yields an oil much reſembling the oil of amber, with an acid liquor. Monſ. Fourcroy relates, that, on expoſing peat to the action of heat in a diſtillatory apparatus, a yellow or reddiſh fœtid water is obtained, an oil of a moſt diſagreeable odour, with carbonate of ammonia, and carbonated hydrogen gas, alſo ſmelling moſt diſagreeably; a coal being left which is frequently pyrophoric, and which yields, after incineration, muriate and ſulphate of ſoda and of pot-aſh, mixed

with

with the phoſphate and ſulphate of lime, and with the oxides of iron and of manganeſe *.

" The prevalence of hydrogen in this ſubſtance is fully diſplayed by the foregoing analyſis, ſince not only enough exiſts for the formation of this peculiar oil, but a conſiderable quantity of this principle is alſo diſengaged in a gaſeous form: the agreement, therefore, between this ſubſtance, and what might, *à priori*, have been ſuppoſed would be the product of vegetable matters placed under theſe particular circumſtances, appears to be evident. The original mode of exiſtence which belonged to this ſubſtance is ſufficiently marked, by the great quantity of vegetable ſubſtances which are found in it, which have not ſuffered ſuch an alteration as to hinder the immediately tracing of them to their true origin. That this ſubſtance has been ſubjected to the influence of the two circumſtances which ſeem eſſential to this peculiar fermentation, the preſence of moiſture and ſubterranean ſituation, muſt appear ſo plain from the deſcriptions you have already had laid before you, of the ſtate in which peat-moſſes are found, that, on this point, not a word need be added. Peat, therefore, I preſume, we may regard as a vegetable ſecondary foſſil; having been formed from vegetable matter, changed in its nature and properties by a certain fermentation, which has been carried on in the mineral regions." P. 187.

In the 19th, and ſome of the following letters, Mr. P. continues to illuſtrate the above-mentioned theory, in the courſe of which he principally deſcribes various vegetable ſubſtances found in an intermediate ſtate between that of found vegetables, and of the bituminous or coaly form. We have a moſt remarkable inſtance of this ſort in the trunks of trees that are found imbedded in peat, which, when firſt diſcovered, generally are ſpungy, ſoft, and of a dark brown colour; but retaining their original ſhape ſo exactly as to manifeſt even their ſpecies. The well known changes which mow-burnt hay undergoes, are likewiſe adduced as inſtances tending to illuſtrate the ſame theory; and for the ſame purpoſe Mr. P. mentions the various attempts, partly or entirely ſucceſsful, that have been made with a view of converting vegetable into bituminous, or tallow-like, matter.

" One more inſtance," he ſays, " remains to be adduced of the formation of oily matter from ſubſtances poſſeſſing nothing of an oily nature, merely by the aid of a chemical proceſs. In referring to this, I truſt a fair opportunity will offer itſelf of determining whether the formation of naphtha, petroleum, amber, or, in a word, the bitumens, may be attributed to a change induced in vegetable matter by a peculiar ſpecies of fermentation. The

* Syſt. des Connois. Chem. tom. viii. p. 233.

change,

change, to which I allude, is one which takes place in the product of the vinous fermentation; and which ſeems to point out a ſtrong analogy between that ſpecies of fermentation and the proceſs of bituminization.

"In the vinous fermentation, during the ſtage of ſenſible effervescence, as has been already obſerved, a conſiderable quantity of oxygen is diſſipated, in a gaſeous form, in combination with a portion of carbon, ſufficient to form with it carbonic acid gas: this eſcape of theſe two principles, leaving, we may ſuppoſe, an increaſed proportion of hydrogen in the remaining mixture. In the next ſtage of the proceſs, that which is accompliſhed in the cloſed veſſels, part of the remaining oxygen, which is denied the opportunity of thus liberating itſelf, with carbon, in a gaſeous form, enters into another kind of combination with the ſame principle, and forms the *acid of the wine*; which, according to the opinion of Fourcroy, is the malic acid: whilſt the hydrogen, uniting with another part of the oxygen, and holding a portion of carbon in ſolution, forms with it the *ſpirituous* or *intoxicating* part; the whole forming WINE. This vinous fluid being ſubjected to the diſtillatory proceſs, a new arrangement of theſe principles enſues: and a combination of them, in which hydrogen is highly predominant, comes over in the form of ALCOHOL.

"If to this alcohol an acid, but particularly the ſulphuric, be added, then a ſubſtance will be ſeparated, by diſtillation, the moſt light and inflammable of all fluids, termed ETHER; and which, in conſequence of its poſſeſſing theſe properties of the pureſt fluid bitumen, is often deſcribed by the ſame name, *naphtha*. But if the diſtillation be continued beyond this, a heavier and leſs volatile fluid comes over, containing a larger doſe of carbon; and is called, from its oily appearance, the *oil of wine*; a gas being alſo at the ſame time ſeparated, which, on being mixed with the oxygenized muriatic acid gas, actually produces an *oil* poſſeſſing peculiar properties. Should the oxygenized muriatic be the acid which is employed from the firſt, an oily matter is generally the reſult of the diſtillation; and if the acid be employed in a large proportion, a white, opaque *greaſy ſubſtance*, of the conſiſtence of half-melted tallow, will be formed." P. 216.

The nature of the mineral charcoal is deſcribed in the 27th letter. This ſubſtance differs from common coal in its not containing bitumen. The *Kilkenny coal* is of this ſort. Various hypotheſes have been offered in explanation of the origin of this ſubſtance; but they are all liable to conſiderable difficulties; yet, upon the whole, after a mature conſideration of the facts, and opinions, which Mr. P. ſtates, the moſt probable conjecture is, that this mineral charcoal, or natural coke, is nothing more than common coal, deprived of its bituminous matter by the action of heat.

The

The very remarkable converſion of wood to a ſplendid metallic matter, commonly called *pyritous* wood, is examined in the 28th letter; wherein this author ſketches the various appearances of thoſe bodies, deſcribes the places in which they are more frequently found, and ſtates the various opinions or conjectures that have been offered in explanation of the wonderful metamorphoſis which they have undergone.

The 29th and 31ſt letters treat of petrifaction, or of the converſion of vegetable bodies into ſtone; and this alſo is examined in a manner ſimilar to the preceding ſubjects; namely, by ſtating the principal facts, and then adding an examination of the opinions, conjectures, &c. Among all thoſe particulars, we ſhall only ſelect and tranſcribe the author's opinion concerning petrifaction.

"Whilſt," ſays he, "endeavouring to aſcertain the nature of the proceſſes, by which the ſeveral bituminous ſubſtances have been formed, it was ſuggeſted, that the ligneous parts of vegetables, in detached pieces, as well as in large maſſes, when placed in ſubterranean ſituations, and pervaded by moiſture, paſs through certain ſpontaneous changes, from the inteſtine motion of their particles, and the new arrangement of their principles, by which they gradually acquire a bituminous nature. In this manner is formed bituminous wood; which, if the proceſs is not interrupted, it is preſumed, paſſes into the ſtate of pure bitumen; or if expoſed to the influence of certain circumſtances, already particulariſed, a different modification of its particles enſues; and jet, or ſome of the different varieties of coal, are produced. But if the ſuperincumbent ſtrata be not ſufficiently compact, to confine the more volatile matters; if the water be in too large, or in too ſmall a quantity, or not ſufficiently ſtagnant; or if any other circumſtance prevent the farther progreſs of the bituminous fermentation—the bituminous wood, being now rendered unfit for the food of inſects, and having acquired a conſiderable degree of durability, may remain without any farther change for ages. This fact is rendered evident in many parts of this kingdom, where trees have been thus preſerved from a period beyond the tradition of man.

"In this bituminized wood, two circumſtances are obſervable, which are particularly deſerving notice. The firſt is, that, although rendered eſſentially different in its nature, it frequently happens, that its form has undergone no change, and that the diſpoſition of its fibres has ſuffered hardly any alteration. The ſecond is, that, when found in wet ſituations, its ſubſtance is ſo thoroughly pervaded by water, that it may be diſcharged from it as from a ſponge.

"Reflection on theſe circumſtances muſt ſhew, that this wood is in the exact ſtate which fits it, for becoming a ſimilar ſubſtance, with

with that which moſt ſpecimens of foſſil wood preſent to our view. The form and ſtructure of the wood, with even ſome of its ſmaller fibres, are curiouſly preſerved; water pervades every part of it; and its durability is ſuch, as to enſure its preſervation until that event happens, on which its conſolidation appears to depend—the ſaturation of the water, with which it is in every part imbued, with earthy particles, chiefly in a ſtate of ſolution. Theſe conſolidating, by the formation of extremely minute cryſtallizations, through the whole ſoftened maſs of bituminized wood, gives it an aluminous, a calcareous, or a ſiliceous ſubſtance, without diſturbing the exiſting arrangement of its fibres. Thus appear to be formed all thoſe foſſils, which really deſerve the name of petrifactions: and thus, perhaps, can, alone, be explained that curious phenomenon—the exact preſervation of even the minute fibres of the wood; ſtill retaining their continuity, and their original characteriſtic diſpoſition, whilſt their ſubſtance has undergone a converſion into ſtone." P. 314.

The ſame ſubject of the converſion of vegetable bodies to ſtone, but of other genera; ſuch as the ſiliceous, the calcareous, &c. occupies the remaining letters of the work; and all thoſe converſions are treated in the ſame judicious and uniform manner. The facts and the opinions are clearly ſtated: they are impartially examined, and from that examination very fair concluſions are derived, to which ſeveral original obſervations, conjectures, &c. are added.

From theſe letters we might now proceed to tranſcribe a variety of pleaſing and inſtructive paſſages; if we thought, that by ſuch means we could convey a better idea of this author's merit and ſtyle, or of his mode of treating the ſubject. But as thoſe objects, we hope, are ſufficiently manifeſted by what we have already mentioned, it would be uſeleſs to detain the attention of our readers by a farther extenſion of this article. We ſhall, therefore, conclude by obſerving, that a work on the ſame ſubject, equally elegant, comprehenſive, and impartial, does not exiſt in Engliſh; nor, as far as we know, in any other language. It is written in a plain, intelligible, and equal ſtyle; ſuch as may, with pleaſure, be peruſed by all claſſes of readers, and is often enlivened by deſcriptions and topics of conſiderable entertainment. We can only expreſs a with, that Mr. P. may be equally ſucceſsful in the ſecond volume of his work, in which he propoſes to treat of what is ſtill more intereſting, namely, the foſſil remains of animal bodies.

ART. II. *The Inferno of Dante Alighieri: Canto* I.—XVII. *With a Tranſlation in Engliſh Blank Verſe, Notes, and a Life of the Author. By the Rev. Henry Francis Cary, A. M.* 8vo. 286 pp. Carpenter. 1805.

WE have no complete tranſlation in the Engliſh language of the Divina Commedia of Dante, except by Mr. Boyd, which, though it may be ſubject to the imputation of being ſomewhat too diffuſe, is certainly a work of great merit. The object, and indeed the great excellence of this by Mr. Cary, is that of being faithful and literal. But this is not all; Mr. C. ſhows, in a great many paſſages, a fine and cultivated taſte, and very great poetical ability. His undertaking was certainly of the moſt difficult kind, for it is objected to Dante himſelf, by ſome of the moſt poliſhed of his countrymen, that he is often deficient in elegance, and not unfrequently very harſh and rugged. To exhibit, therefore, a pleaſing verſion of this, the harſheſt of Dante's compoſitions, and particularly in Engliſh blank verſe, could be no eaſy taſk. The reader will, however, find this in general ſucceſsfully accompliſhed, and the Italian ſtudent who wiſhes to be familiarly acquainted with the original poet, will find in this tranſlation a very agreeable and eaſy introduction.

It is with great ſatisfaction we perceive a taſte for Italian literature reviving and extending among us. We aſcribe this, in no mean degree, to the elegant exertions of Mr. Mathias, whoſe different publications in that language have neceſſarily a place in every well-choſen collection, and muſt have had conſiderable influence in directing the public attention to theſe ſtudies.

The Inferno of Dante has been tranſlated into Latin, by the Patre d'Aguino. It has alſo appeared in French and Spaniſh. The French tranſlation does not enjoy the higheſt reputation; that in Spaniſh is one of the ſcarceſt books in the circle of literature. But it is time to give ſpecimens of Mr. Cary's merit. We preſume it is hardly neceſſary to detail the ſubject of this poem, as there are few readers who do not know that it deſcribes the progreſs of the poet through the various departments of the inviſible world, under the guidance and protection of the poet Virgil, and that ſeventeen Cantos are employed in repreſenting the terrifying ſcenes of hell. The poet's entrance to theſe regions, and his firſt interview with Virgil, are thus deſcribed:

> " The hour was morning's prime, and on his way
> Aloft the ſun aſcended with thoſe ſtars,
> That with him roſe, when love divine firſt mov'd
>
> Thoſe

Thoſe its fair works: ſo that with joyous hope
All things conſpir'd to fill me, the gay ſkin
Of that ſwift animal*, the matin dawn,
And the ſweet ſeaſon. Soon that joy was chas'd,
And by new dread ſucceeded, when in view
A lion came, 'gainſt me as it appear'd,
With his head held aloft and hunger-mad,
That e'en the air was fear-ſtruck. A she-wolf
Was at his heels, who in her leanneſs ſeem'd
Full of all wants, and many a land hath made
Diſconſolate ere now. She with ſuch fear
O'erwhelm'd me, at the ſight of her appall'd,
That of the height all hope I loſt. As one,
Who with his gain elated, ſees the time
When all unwares is gone, he inwardly
Mourns with heart-griping anguiſh; ſuch was I,
Haunted by that fell beaſt, never at peace,
Who coming o'er againſt me, by degrees
Drove me to where the ſun in ſilence reſts.
While to the lower ſpace with backward ſtep
I fell, my ken diſcern'd the form of one,
Whoſe voice ſeem'd faint through long diſuſe of ſpeech.
When him in that great deſert I eſpied,
"Have mercy on me!" cried I out aloud,
Spirit! or living man! whate'er thou be!"
He anſwer'd: "Now not man, man once I was,
And born of Lombard parents, Mantuans both
By country, when the power of Julius yet
Was ſcarcely firm. At Rome my life was paſt
Beneath the mild Auguſtus, in the time
Of fabled deities and falſe. A bard
Was I, and made Anchiſes' upright ſon
The ſubject of my ſong, who came from Troy,
When the flames prey'd on Ilium's haughty towers.
But thou, ſay wherefore to ſuch perils paſt
Return'ſt thou? wherefore not this pleaſant mount
Aſcendeſt, cauſe and ſource of all delight?"
"And art thou then that Virgil, that well-ſpring,
From which ſuch copious floods of eloquence
Have iſſued?" I with front abaſh'd replied.
"Glory and light of all the tuneful train!
May it avail me, that I long with zeal
Have ſought thy volume, and with love immenſe
Have conn'd it o'er. My maſter thou and guide!
Thou he from whom alone I have deriv'd
That ſtyle, which for its beauty into fame
Exalts me. See the beaſt, from whom I fled.
O ſave me from her, thou illuſtrious ſage!

* The panther.

For every vein and pulſe throughout my frame
She hath made tremble." He ſoon as he ſaw
That I was weeping, anſwer'd, "Thou muſt needs
Another way purſue, if thou wouldſt 'ſcape
From out that ſavage wilderneſs. This beaſt,
At whom thou crieſt, her way will ſuffer none
To paſs, and no leſs hindrance gives than death:
So bad and ſo accurſed in her kind,
That never fated is her ravenous will,
Still after food more craving than before.
To many an animal in wedlock vile
She faſtens, and ſhall yet to many more,
Until that greyhound come, who ſhall deſtroy
Her with ſharp pain. He will not life ſupport
By earth nor its baſe metals, but by love,
Wiſdom, and virtue, and his land ſhall be
The land twixt either Feltro. In his might
Shall ſafety to Italia's plains ariſe,
For whoſe fair realm, Camilla, virgin pure,
Niſus, Euryalus, and Turnus fell.
He with inceſſant chaſe through every town
Shall worry, until he to hell at length
Reſtore her, thence by envy firſt let looſe.
I for thy profit pond'ring now deviſe,
That thou mayſt follow me, and I thy guide
Will lead thee hence through an eternal ſpace,
Where thou ſhalt hear deſpairing ſhrieks, and ſee
Spirits of old tormented, who invoke
A ſecond death; and thoſe next view, who dwell
Content in fire, for that they hope to come,
Whene'er the time may be, among the bleſt,
Into whoſe regions if thou then deſire
T' aſcend, a ſpirit worthier than I
Muſt lead thee, in whoſe charge, when I depart,
Thou ſhalt be left: for that Almighty King,
Who reigns above, a rebel to his law
Adjudges me, and therefore hath decreed,
That to his city none through me ſhould come.
He in all parts hath ſway; there rules, there holds
His citadel and throne. O happy thoſe,
Whom there he chooſes!" I to him in few:
"Bard! by that God, whom thou didſt not adore,
I do beſeech thee (that this ill and worſe
I may eſcape) to lead me, where thou ſaidſt,
That I ſaint Peter's gate may view, and thoſe
Who, as thou tell'ſt, are in ſuch diſmal plight."
Onward he mov'd, I cloſe his ſteps purſu'd." P. 7.

To each Canto Mr. Cary has added explanatory notes which demonſtrate very extenſive reading, and a moſt int

mate underſtanding of his author. By the lion, in the above extract, the author intended to denote Ambition; by the wolf, Avarice, and by the panther, Pleaſure.

One of the moſt pathetic and beautiful parts of the Divina Commedia, is the tale of Franciſca, in the fifth Canto, which Mr. Cary has thus rendered:

" Bard! willingly
I would addreſs thoſe two together coming,
Which ſeem ſo light before the wind." He thus:
" Note thou, when nearer they to us approach.
Then by that love which carries them along
Entreat; and they will come." Soon as the wind
Sway'd them towards us, I thus fram'd my ſpeech:
" O wearied ſpirits! come, and hold diſcourſe
With us, if by none elſe reſtrain'd." As doves
By fond deſire invited, on wide wings
And firm, to their ſweet neſt returning home,
Cleave the air, wafted by their will along;
Thus iſſu'd from that troop, where Dido ranks,
They through the ill air ſpeeding; with ſuch force
My cry prevail'd by ſtrong affection urg'd.
" O gracious creature and benign! who go'ſt
Viſiting, through this element obſcure,
Us, who the world with bloody ſtain imbru'd;
If for a friend the King of all we own'd,
Our pray'r to him ſhould for thy peace ariſe,
Since thou haſt pity on our evil plight.
Of whatſoe'er to hear or to diſcourſe
It pleaſes thee, that will we hear, of that
Freely with thee diſcourſe, while e'er the wind,
As now, is mute. The land, that gave me birth,
Is ſituate on the coaſt, where Po deſcends
To reſt in ocean with his ſequent ſtreams.
Love, that in gentle heart is quickly learn'd,
Entangled him by that fair form, from me
Ta'en in ſuch cruel ſort, as grieves me ſtill:
Love, that denial takes from none belov'd,
Caught me with pleaſing him ſo paſſing well,
That, as thou ſee'ſt, he yet deſerts me not.
Love brought us to one death; Caina waits
The ſoul, who ſpilt our life." Such were their words;
At hearing which downward I bent my looks,
And held them there ſo long, that the bard cried:
" What art thou pond'ring?" I in anſwer thus:
" Alas! by what ſweet thoughts, what fond deſire
Muſt they at length to that ill paſs have reach'd!"
Then turning I to them my ſpeech addreſs'd,
And thus began: " Franceſca! your ſad fate

Even to tears my grief and pity moves.
But tell me; in the time of your ſweet ſighs,
By what, and how love granted, that ye knew
Your yet uncertain wiſhes?" She replied;
"No greater grief than to remember days
Of joy, when mis'ry is at hand! That kens
Thy learn'd inſtructor. Yet ſo eagerly
If thou art bent to know the primal root,
From whence our love gat being, I will do,
As one who weeps and tells his tale. One day
For our delight we read of Lancelot,
How him love thrall'd. Alone we were, and no
Suſpicion near us. Ofttimes by that reading
Our eyes were drawn together, and the hue
Fled from our alter'd cheek. But at one point
Alone we fell. When of that ſmile we read,
The wiſhed ſmile, ſo rapturouſly kiſs'd
By one ſo deep in love, then he, who ne'er
From me ſhall ſeparate, at once my lips
All trembling kiſs'd. The book and writer both
Were love's purveyors. In its leaves that day
We read no more." While thus one ſpirit ſpake,
The other wail'd ſo ſorely, that heart-ſtruck
I through compaſſion fainting, ſeem'd not far
From death, and like a corpſe fell to the ground." P. 77.

Brunetto, of Florence, was Dante's maſter, and the account of the poet's interview with him, is among the beſt imagined poetry of this work, and furniſhes Mr. Cary with an opportunity of exhibiting his extenſive acquaintance with Italian literature.

"But I remember'd him; and towards his face
My hand inclining, anſwer'd: "Sir! Brunetto!
And art thou here?" He thus to me: "My ſon!
Oh let it not diſpleaſe thee, if Brunetto
Latini but a little ſpace with thee
Turn back, and leave his fellows to proceed."
I thus to him replied: "Much as I can,
I thereto pray thee; and if thou be willing,
That I here ſeat me with thee, I conſent;
His leave, with whom I journey, firſt obtain'd."
"O ſon!" ſaid he, "whoever of this throng
One inſtant ſtops, lies then a hundred years,
No fan to ventilate him, when the fire
Smites foreſt. Paſs thou therefore on. I cloſe
Will at thy garments walk, and then rejoin
My troop, who go mourning their endleſs doom."
I dar'd not from the path deſcend to tread
On equal ground with him, but held my head

Bent

Bent down, as one who walks in reverent guiſe.
" What chance or deſtiny," thus he began,
" Ere the laſt day conducts thee here below?
And who is this, that ſhows to thee the way?"
" There up aloft," I anſwer'd, " in the life
Serene, I wander'd in a valley loſt,
Before mine age had to its fulneſs reach'd.
But yeſter-morn I left it: then once more
Into that vale returning, him I met;
And by this path homeward he leads me back."
" If thou," he anſwer'd, " follow but thy ſtar,
Thou canſt not miſs at laſt a glorious haven;
Unleſs in fairer days my judgment err'd.
And if my fate ſo early had not chanc'd,
Seeing the heav'ns thus bounteous to thee, I
Had gladly giv'n thee comfort in thy work.
But that ungrateful and malignant race,
Who in old times came down from Feſole,
Ay and ſtill * ſmack of their rough mountain-flint,
Will for thy good deeds ſhow thee enmity.
Nor wonder; for amongſt ill-ſavour'd crabs
It ſuits not the ſweet fig-tree lay her fruit.
Old fame reports them in the world for blind,
Covetous, envious, proud. Look to it well:
Take heed thou cleanſe thee of their ways. For thee
Thy fortune hath ſuch honour in reſerve,
That thou by either party ſhall be crav'd
With hunger keen: but be the freſh herb far
From the goat's tooth. The herd of Feſole
May of themſelves make litter, not touch the plant,
If any ſuch yet ſpring on their rank bed,
In which the holy ſeed revives, tranſmitted
From thoſe true Romans, who ſtill there remain'd,
When it was made the neſt of ſo much ill."
" Were all my wiſh fulfill'd," I ſtraight replied,
Thou from the confines of man's nature yet
Hadſt not been driven forth; for in my mind
Is fix'd, and now ſtrikes full upon my heart
The dear, benign, paternal image, ſuch
As thine was, when ſo lately thou didſt teach me
The way for man to win eternity:
And how I priz'd the leſſon, it behoves,
That, long as life endures, my tongue ſhould ſpeak." P. 239.

When Brunetto takes leave of his friend and pupil, he recommends his " Treaſure" to him, which would to moſt

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* So well thy words become thee as thy wounds.
They *ſmack* of honour both. Shakeſpeare, Mackbeth, A. 1. S. ii.

readers be unintelligible, but for the following note by Mr. Cary.

" Ser Brunetto, a Florentine, the ſecretary or chancellor of the city, and Dante's preceptor, hath left us a work ſo little read, that both the ſubject of it and the language of it have been miſtaken. It is in the French ſpoken in the reign of St. Louis, under the title of *Treſor*, and contains a ſpecies of philoſophical courſe of lectures divided into theory and practice, or, as he expreſſes it, ' un enchauſſement des choſes divines et humaines,' &c. Sir R. Clayton's Tranſlation of Tenhove's Memoirs of the Medici, v. i. ch. ii. p. 104. The TRESOR has never, I believe, been printed. There is a fine manuſcript of it in the Britiſh Muſeum, with an illuminated portrait of Brunetto in his ſtudy prefixed. Mus. Brit. M.S.S. 17. E. 1. Teſor. It is divided into four books; the firſt on Coſmogony and Theology; the ſecond, a tranſlation of Ariſtotle's Ethics; the third on Virtues and Vices; the fourth on Rhetoric. For an intereſting memoir relating to this work by M. Falconet, ſee Hiſt. de l'Acad. des Inſcriptions, tom. vii. 296.

" His *Teſoretto*, one of the earlieſt productions of Italian poetry, is a curious work, not unlike the writings of Chaucer in ſtyle and numbers. As it is but little known, I will add a ſlight ſketch of it. He deſcribes himſelf as returning from an embaſſy to the king of Spain, on which he had been ſent by the Guelph party from Florence. On the plain of Roncivalle he meets a ſcholar on a bay mule,

un ſcholaio
Sur un muletto baio,

who tells him that the Guelfi are driven out of the city with great loſs. Struck with grief at theſe mournful tidings, and muſing with his head bent downwards, he loſes his road, and wanders into a wood. Here Nature, whoſe figure is deſcribed with ſublimity, appears, and diſcloſes to him the ſecrets of her operations. After this he wanders into a deſert,

Deh che paeſe fiero
Trovai in quella parte,
Che ſ'io ſapeſſi d' arte
Quivi mi biſognava,
Che quanto piu mirava
Piu mi parea ſelvaggio.
Quivi non a viaggio,
Quivi non a perſone,
Quivi non a magione,
Non beſtia non uccello,
Non fiume non ruſcello,
Non formica, non moſca,
Non coſa ch' io conoſca.
Ed io penſando forte

Dottai

Dottai ben della morte.
E non é maraviglia,
Che ben trecento miglia
Durava d' ogni lato
Quel paeſe ſmagato.

He proceeds protected by a banner, with which Nature had furniſhed him, till on the third day he finds himſelf in a large pleaſant plain,

Un gran piano giocondo,
Lo più gajo del mondo,
E lo più degnitoſo.

On this plain there are aſſembled many emperors, kings, and ſages. It is the habitation of Virtue and her daughters, the four Cardinal Virtues. Here Brunetto ſees alſo Courteſy, Bounty, Loyalty, and Proweſs, and hears the inſtructions they give to a knight, which occupy about a fourth part of the poem. Leaving this territory, he paſſes over vallies, mountains, woods, foreſts, and bridges, till he arrives in a beautiful valley covered with flowers on all ſides, and the richeſt in the world; but which was continually ſhifting its appearance from a round figure to a ſquare, from obſcurity to light, and from populouſneſs to ſolitude. This is the region of Pleaſure, or Cupid, who is accompanied by four ladies, Love, Hope, Fear, and Deſire. In one part of it he meets with Ovid, and is inſtructed by him how to conquer the paſſion of love, and to eſcape from that place. After his eſcape he makes his confeſſion to a friar, and then returns to the foreſt of viſions; and aſcending a mountain, meets with Ptolemy, a venerable old man. Here the narrative breaks off. The poem ends as it began, with an addreſs to Ruſtico di Filippo, on whom he laviſhes every ſort of praiſe.

" It has been obſerved, that Dante derived the idea of opening his poem, by deſcribing himſelf as loſt in a wood, from the Teſoretto of Brunetto, which opens in the ſame manner. I know not whether it has been remarked, that the crime of uſury is branded by both theſe poets as offenſive to God and Nature:

" Un altro, che non cura
Di Dio ne di Natura,
Si diventa uſuriere.

The ſin for which Brunetto is condemned to the Inferno by his pupil, is mentioned in the Teſoretto with great horror. He died in 1295." P. 250.

When we remind the reader that Mr. Cary's profeſſed object was to exhibit a literal tranſlation of his author, and when it is remembered that Dante himſelf is frequently coarſe, and rugged, and inelegant, it ſeems very uncandid to point out a few incorrect words, faulty lines, or unpoetical expreſſions. As a whole, it is an able comment

on

on a difficult original, a curious and valuable addition to Engliſh literature, and is evidently the production of very cultivated talents, of a mind well ſtored with various acceſſions of learning, and perfectly equal to what has been undertaken. A life of Dante is prefixed, which is very neat and ſatisfactory, and we ſincerely wiſh that the author may be encouraged again to turn his thoughts, and exerciſe his leiſure, in the fragrant and beautiful field which the genius of Italy muſt have unfolded to his view.

ART. III. *Memoirs of the Life of Agrippina, the wife of Germanicus. By Elizabeth Hamilton, author of "Letters on the Elementary Principles of Education," &c. &c. Three Volumes.* 8vo. 18s. Robinſons. 1804.

THE elegant and ingenious author of this work has frequently afforded us both amuſement and inſtruction; but her talents have never, perhaps, appeared ſo conſpicuous as in the Memoirs of Agrippina. In the *Letters of a Hindoo Rajah*, and in *Memoirs of Modern Philoſophers*, we were indeed amuſed by much keen and well-timed ſatire; while her *Letters on the Elementary Principles of Education* muſt at all times be read with pleaſure and advantage, on account of the importance of the ſubject, and the good ſenſe with which it is treated. In conſtructing the work before us, ſhe had nothing of that aid which, in her former, ſhe derived from ſubjects "that came home to every reader's buſineſs and boſom;" for no one is now naturally intereſted in the fate of Agrippina or her huſband Germanicus; nor is it eaſy to enter into principles of conduct ſo different in many reſpects as were thoſe of the ancient Romans from the principles by which mankind in the preſent age are generally influenced. Yet has Miſs Hamilton contrived, through the whole three volumes, to fix the reader's attention completely, and occaſionally to carry him back to Rome, when under the government of Auguſtus and his ſavage ſucceſſor; to inſpire him with contempt or abhorrence of the tyrant and his creatures; and to make him ſhare with Germanicus and Agrippina in every reverſe of their checquered fortunes.

As a piece of biography, therefore, the memoirs of Agrippina have not often been ſurpaſſed; but we cannot ſay that in our opinion they are altogether calculated to ſerve the purpoſe which the author had in view when ſhe wrote them. That purpoſe was to illuſtrate the principles unfolded in her *Letters on Education;* to ſhew the pernicious conſequences of improper aſſociations early formed, and the neceſſity of curbing the exorbitance of every paſſion. Miſs Hamilton ſoon perceived,

ceived, ſhe ſays, that this purpoſe could not be accompliſhed by fiction.

"A work of imagination, in which the characters are of the author's own creation, and in which every event is at his diſpoſal, may be ſo managed, as to be admirably calculated to promote the reception of a favourite theory, but can never be conſidered as a confirmation of its truth. Nor will the theory built upon ſuch a baſis be of long duration; for though the brilliant illuſions of fancy may affect the ſenſibilities of the heart, and ſo far captivate the underſtanding as to render it unwilling to exert itſelf in detecting the fallacy of arguments, which have ſpoken ſo powerfully to the feelings, the charm will at length be broken, and then the ſyſtem which had been ſupported by its influence, will inevitably ſink into diſgrace.

"The characters in a work of imagination may, it is true, be drawn in exact conformity to nature, and placed in ſuch ſituations as to afford a ſtriking illuſtration of certain truths; but how are thoſe who are little accuſtomed to make obſervations on human life to judge of the genuineneſs of the repreſentation? They cannot appeal to experience, and if they refer to the feelings, it is but too probable that the deciſion will be erroneous. Should it even be otherwiſe, there is ſtill reaſon to doubt whether the emotions produced by the narration of fictitious events will awaken thoſe reflections upon the progreſs of the paſſions, for which the work may have been principally intended." P. xi.

Without controverting theſe obſervations, which, if they refer to the greater part of novels, are indeed incontrovertible, we muſt obſerve that almoſt every thing in the narrative under review, which is in any degree applicable to private life, is juſt as much the work of imagination as the memoirs of *Cecilia*, or of *Clariſſa Harlow*; and that even the *princes* of modern Europe are placed in circumſtances ſo very different from thoſe of Germanicus and Agrippina, that they can derive but few leſſons from the *facts* recorded in the memoirs before us. Of Agrippina and her huſband nothing can now be known which is not related by a few ancient authors, who give little information concerning the occurrences of their domeſtic day; and the modern biographer of ſuch perſonages can ſupply the deficiency only by inferring their private from their public conduct, according to ſome favourite theory of human nature. Theſe objections to the choice of her ſubject did not eſcape the attention of Miſs Hamilton, who thus replies to that which is derived from the elevated rank of her heroine.

"The actions of a perſon of exalted rank may not, it is true, afford us any direct example, capable of application to the tranſ-

actions

actions of our limited ſphere; but are we hence to infer, that an examination of the paſſions and opinions in which thoſe actions originated, is without its uſe? To know how this man roſe to power, and that atchieved greatneſs, may be a fruitleſs ſpeculation to the private citizen. But to know how far the attainment of the object of ambition tended to happineſs; to aſcertain the conſequences of indulging the love of wealth, or power, or diſtinction, and all the paſſions with which they are connected; are objects in which all have an equal degree of intereſt. When the ſphere of action is circumſcribed, the paſſions muſt of neceſſity be ſubject to controul. It is in the rank ſoil of unlimited power that we are to look for theſe giant productions of the active principle: but let it be remembered, that though ſituation may lop ſome of the moſt luxuriant ſhoots, the root is ſtill the ſame; and that human pride operates in the production of human miſery as certainly in the boſom of the peaſant as in that of the prince." P. xxiv.

This reaſoning is perfectly concluſive, with reſpect to thoſe paſſions of which the ſeeds are ſown in the human mind; but there are certainly paſſions to which human nature is liable, that are wholly factitious and derive their *origin*, as well as their *growth*, from the circumſtances in which men are placed. This has been proved with the force of demonſtration by the ſobereſt philoſophers of the ſchool of Hartley *; and it is indeed acknowledged by Miſs Hamilton herſelf, when ſhe ſays, in this very preface, that "in order to the government of the paſſions, it is neceſſary to be acquainted with their *origin* and progreſs." But many of the paſſions which were the ſource of much miſery to Agrippina and her family, had their origin in circumſtances to which there is nothing ſimilar in Chriſtian Europe, and in the genius of heathen ſuperſtition as it prevailed in antient Rome; and it is obvious that the reflecting reader will perceive very little in the developement of thoſe paſſions which he can convert into a leſſon of moral conduct to himſelf. To the other objection ariſing from our abſolute ignorance of Agrippina's domeſtic employment and manners our ingenious author is more ſucceſsful in her reply.

"In the life of Agrippina, ſhe has never departed from her authorities; though where they were ſilent, ſhe has endeavoured to fill the chaſm in the manner that appeared moſt conſonant to probability. The employment of Agrippina's leiſure hours, her domeſtic avocations, ſociety, &c. were circumſtances which it ſuited not the dignity of hiſtory to record. But circumſtances too trivial for hiſtory are eſſentially neceſſary to the biographer, who

* See particularly *Diſquiſitions Metaphyſical and Literary*, by F. Sayers, M.D. printed for Johnſon, 1793.

aims at exciting an intereſt for the ſubject of his memoirs in the reader's breaſt. General deſcriptions poſſeſs not a ſufficient influence over the imagination or the feelings, to anſwer his purpoſe. 'Where we do not conceive diſtinctly, we do not ſympathize deeply in any human affection.' *

"If Agrippina may ſometimes be found in ſcenes into which ſhe was not followed by the hiſtorian,—the ſcenes themſelves, every object with which they are filled, and every ornament by which they are decorated, are faithfully copied from the moſt authentic deſcribers of ancient manners." P. xxxii.

But as they are modern manners, with which, in a courſe of education, parents and tutors, and thoſe who educate themſelves, are principally concerned, we cannot help ſtill wiſhing that Miſs Hamilton had employed her eminent talents on more modern biography; and written the life of ſome conſpicuous chriſtian, who, without being groſsly criminal, had been rendered miſerable by ſome exorbitant paſſion not duly checked at its firſt appearance. Pride was the ruling paſſion of Agrippina; but it was *Roman* pride, which falſe religion had converted into a virtue, and which in her was therefore what it can never be in a chriſtian, a principle of conduct not only excuſable but praiſe-worthy. This difference indeed between the principles of chriſtianity and thoſe of heathen philoſophy, the author points out diſtinctly, while ſhe inculcates with great force on the minds of her readers the infinite ſuperiority of the former over the latter. But would it not have been more judicious to have choſen as the hero or heroine of her ſtory ſome perſonage whoſe profeſſed principles, as well as whoſe manners, ſhe might have more eaſily aſſimilated to thoſe of her readers. We reſpect the ſenſibility which prevented her from attempting to give the genuine likeneſs of any well known character lately removed from this ſtate of exiſtence, though we think that ſhe carries that ſenſibility too far; but there are many characters, which, without wounding the feelings of any perſon, ſhe might have drawn with the utmoſt exactneſs, that would have afforded leſſons much more uſeful to the preſent inhabitants of the Britiſh Empire, than any that can be derived *immediately* from the heroes and heroines of antient Rome.

She has, however, unqueſtionably made the moſt of the ſubject which ſhe has choſen. The firſt chapter in particular, which treats of the hiſtory and character of the antient Romans, contains many judicious reflections on the education, civil inſtitutions, religion, and amuſements of that people,

* Currie.

from

from which leſſons of practical wiſdom may be derived by Britons of every rank and every age. We extract the following paſſage, which does equal honour to the head and heart of the author, and flows with peculiar propriety from a female pen:

"In enumerating the cauſes which contributed to the vigour and elevation of the Roman character, we muſt not omit to mention the influence of female manners as one of the moſt important. Had the minds of the Roman youth received their firſt impreſſions from ignorance and folly, we may with ſome confidence pronounce, that the republic would not have produced many examples of manly virtue. In the paſſage quoted from Tacitus, we have ſeen the manner in which the Roman ladies performed one of the moſt eſſential duties of the matron character. Taught to place her glory in the faithful diſcharge of the domeſtic and maternal duties, a Roman matron imperceptibly acquired an elevation of ſentiment, a dignity of manners, which rendered her equally the object of eſteem and of reſpect. Her country was no leſs dear to her than to her huſband; but the ſame ſpirit of patriotiſm which impelled him to exert his valour in the field, or his wiſdom in the ſenate, animated her mind in the inſtruction of her children, and the regulation of her family. Superior to every puerile purſuit, the only object of her ambition was an increaſe of the fame and glory of her race. The ſtrength of mind inſpired by this principle does not accord with our ideas of female amiability; but when we recollect that the views of a Roman matron extended not beyond the preſent ſcene, we ſhall rather applaud than condemn the heroiſm which taught her to impreſs upon the minds of her ſons, that it was better to die with glory, than to live without renown.

"While the matrons of ancient Rome preſerved this elevation of ſentiment, they were no leſs remarkable for modeſty and decorum. They had wiſdom to know their proper ſphere, and were not impelled by vanity to quit it. But though they did not think it neceſſary to roam abroad in queſt of admiration, it does not appear that their influence on public manners was the leſs ſalutary or extenſive. Never, indeed, does the female character appear to have been more eſteemed or venerated: the reſpect in which it was held, by ſoftening all the ſterner paſſions, facilitated the progreſs of civilization, and gave to the Roman mind, perhaps, as great a degree of poliſh as is conſiſtent with any degree of ſtrength." P. 18.

As the purity of female manners contributed ſo powerfully to the patriotiſm and other virtues of the Romans under the republic, ſo did their diſſoluteneſs, on the introduction of luxury into Imperial Rome, contribute, with no leſs energy, to that ſelfiſhneſs and cruelty, and profligacy, which diſgraced all ranks under the reigns of Auguſtus and his worthleſs ſucceſſor. Of this we have many ſtriking examples in the

the work before us, which however we ſhall not extract; but we cannot refuſe ourſelves the pleaſure of quoting the following reflections, which will be admitted to be juſt by all who have attentively peruſed what precedes them.

"Eight years did Tiberius ſpend in the gloom of ſolitude, a prey to chagrin, and all the paſſions allied to impotent ambition. His temper was not, perhaps, by nature prone either to wrath or cruelty. Had his mother periſhed in the hour of his birth, the ſon of Claudius Nero might have been virtuous and happy. By early aſſociating in his mind the idea of glory with abſolute power, ſhe gave the ſelfiſh paſſions an aſcendancy over the ſocial; and by teaching him that diſſimulation was the firſt attribute of wiſdom, ſhe extinguiſhed the generous principles of truth and honour, and rendered him perpetually liable to the torture of ſuſpicion. The malevolent paſſions that were thus introduced into the heart, were augmented by the very effort of concealment. Let us not however believe, that they at once conquered every feeling, and extirpated all the ſympathetic affections. Their progreſs was gradual; but like the ſlow diſeaſe which attacks the vital organs of the human frame, they imperceptibly increaſed in malignity, till at length they corrupted the whole maſs." P. 146.

Even the virtuous Agrippina contributed to the ruin of her own family, by encouraging in her ſons ſentiments of revenge for the wrongs which had been ſuſtained by their father; and by ſhowing too plainly her partial fondneſs for her elder ſon. Nero was indeed worthy of all the regard that could be ſhown to him by the fondeſt mother, whilſt Druſus, who was naturally impetuous, had been greatly careſſed by a licentious court, and was in many reſpects the reverſe of his gentle and virtuous brother. But

"Seldom will it be found that any parent has indulged an impulſe of partiality for any favourite child, ſo as to create a ſuſpicion that one engroſſes the affection which is due to all, without having ample cauſe to repent of the apparent injuſtice. The puniſhment of Agrippina was, however, uncommonly ſevere. That too evident preference for her elder ſon, which excited the jealouſy of Druſus, increaſed the influence of the paſſions which it had been her aim to check, and rendered him liable to be miſled by the flattery of pretended friends. Perſuaded that he had no ſhare in his mother's affections, he gloried in avenging the injuſtice ſhe had done to his ſuperior merit by her partiality for his leſs-deſerving brother. With a view of vexing his unhappy parent, he broke off a match that had been made for him in his childhood with the daughter of Otho,* and married Æmilia Lepida, niece of the

* Afterwards emperor.

lady

lady whoſe trial and baniſhment has been formerly noticed. As the marriage was made under the auſpices of Sejanus, it could not fail to prove diſagreeable to Agrippina, though ſhe was not yet ſufficiently acquainted with the character of her daughter-in-law, to be aware of the ſtill more formidable objections which a knowledge of its profligacy would have produced. After this event, Druſus openly arranged himſelf under the banners of her mortal foe; and ſuch of the family of the Æmilii as had hitherto adhered to her, now dropped off, and under pretence of following their new ally, paid their court to the ſame power." P. 171.

This is indeed an eminent illuſtration of one of the principles of education, which Miſs Hamilton moſt earneſtly recommends to parents, and which is certainly a principle of the very higheſt importance. The following reflections on the education of the daughters of Agrippina, who was mother to the Emperor Nero, are likewiſe worthy of attention.

" Endowed with all that quickneſs of perception, and vivacity of fancy, which ſo often paſſes for ſuperiority of talent, ſhe made an early progreſs in every branch of literature, and is ſaid to have compoſed both in proſe and verſe with facility and elegance. Her taſte was improved by an early acquaintance with the beſt authors, and all the ſtores of Grecian and Roman literature enriched her mind. Were knowledge and taſte all that is neceſſary to direct the conduct in the path of rectitude, the younger Agrippina would have been a model of virtue. But alas! while her underſtanding was cultivated with aſſiduous care, her mind was expoſed to a ſeries of impreſſions which tended to counteract its influence. That moſt important part of education which ariſes from the circumſtances in which the individual is placed, was all againſt her. Pride of birth, indignation at injuſtice, reſentment of injuries, were the firſt impreſſions received by her young mind. Hatred and revenge were never taught by precept, but they were excited by example; while pride, which coaleſces with every malignant paſſion, and augments its fury, was enforced as the prerogative of high deſcent. When we add to this the flattery of the ſervile train by which ſhe was ſurrounded; the early leſſons of diſſimulation, rendered indiſpenſable by the neceſſity of concealing from ſo many of her neareſt relations the reſentment that their conduct inſpired; and the approbation which was frequently in her hearing given to ſplendid vice; we ſhall not wonder at the inefficacy of thoſe precepts of philoſophy, which ſhe was rather taught to admire than to practiſe. If ſhe had been ſo fortunate as to have been united to a man of virtue, ſhe might ſtill have been virtuous; but with ſuch a huſband as Domitius, there was little room to hope that Agrippina would eſcape the contagion of vice." P. 191.

Whether the faſhionable education which is at preſent given to females of rank in the Britiſh Empire have any reſemblance

ſemblance to this, it is ſurely worth the while of parents and guardians to conſider. *French* and *Italian* now ſupply the place of *Greek*; *German* is ſtudied by thoſe who are ambitious of the character of *philoſophers* and *rational* chriſtians; while the time that was employed by the preceding generations in acquiring ſome knowledge of the duties of wives and mothers, is devoted to the acquiſition of a ſuperficial ſkill in muſic, and to copying by the pencil productions of Grecian art, of which ſome at leaſt are calculated only to pollute the imagination.

From the copious extracts which we have given, and we might have given many more of equal value, the reader will perceive what kind of moral inſtruction is to be derived from the Memoirs of Agrippina, the wife of Germanicus. Inſtruction, however, reſpecting the education of youth is not the only thing of importance which theſe volumes contain; for in perſpicuous and elegant language they exhibit ſuch a connected view of the politics and parties of the courts of Auguſtus and Tiberius, as will not perhaps elſewhere be readily found. In the courſe of our reading we detected a few typographical errors, which, however, we neglected to mark, as well as one or two references to notes, which have not been added. To theſe trifling defects the ingenious author will pay attention when preparing her work for a ſecond edition; but, for the reaſons already aſſigned, we ſhould be pleaſed rather to hear that ſhe is employing her time and talents in writing the memoirs of ſome more modern heroine.

ART. IV. *A ſhort Statement of ſome important Facts, relative to the late Election of a Mathematical Profeſſor in the Univerſity of Edinburgh; accompanied with Original Papers, and critical Remarks. The ſecond Edition.* 8vo. 127 pp. 2s. 6d. Creech, &c. Edinburgh. 1805.

WHEN this pamphlet was firſt put into our hands, we were induced to ſuppoſe, that it related entirely to one of thoſe conteſts for preferment, which occaſionally happen in every ſeminary of learning; and we ſhould not have given it an immediate peruſal, if our attention had not been attracted by the name of the author, Mr. Dugald Stewart. The great reputation of that gentleman, both as a writer and as a teacher, naturally led us to look for amuſement and inſtruction in a pamphlet publiſhed by him, though a

production of this nature was not preciſely that, which we expected from his pen. An attentive examination, however, of the contents of this little tract has convinced us, that the reaſons, which engaged Mr. Stewart to undertake it, have been ſuch as can only tend to reflect new luſtre upon his character. The cauſe, which he has defended, is not that of a ſingle individual; and the intereſt excited by the ſubject in diſpute, cannot be limited to the Univerſity, or city of Edinburgh. When innovations in doctrine are attempted to be introduced by a powerful party in the eccleſiaſtical eſtabliſhment of any Chriſtian country, and when thoſe innovations are ſought to be enforced by the terrors of perſecution, every perſon, who wiſhes well to the true intereſts of religion, who feels for the common rights, or who acknowledges the common ſympathies of men, muſt take part in the queſtion. Mr. Stewart declares, that he ſtands at the bar of the public, the accuſer of men, who appear to us to have, indeed, both innovated, and perſecuted. We ſhall be happy, if, after ſtating the facts, we ſhall be able to attribute their conduct only to their exceſs of zeal, and their want of knowledge.

Upon the death of Dr. Robiſon, late Profeſſor of Natural Philoſophy at Edinburgh, the celebrated Mr. Playfair, Profeſſor of Mathematics in the ſame univerſity, was appointed to ſucceed him. Several perſons entered the liſts as candidates for the chair left vacant by Mr. Playfair. Among theſe, Mr. Macknight, and Mr. Leſlie, appear to have been the moſt diſtinguiſhed. The former is a miniſter of Edinburgh: the latter had obtained conſiderable reputation as a mathematician; and had lately publiſhed a paper *on the nature of heat*, for which he had received the thanks of the Council of the Royal Society of London. Several Profeſſors objected to the nomination of Mr. Macknight, unleſs he ſhould be willing to reſign his gown as a miniſter of the church. Meſſrs. Stewart and Playfair addreſſed Letters to the Lord Provoſt of Edinburgh, in which they ſtated their reaſons for adviſing the magiſtrates, who are the patrons, not to appoint any perſon to the vacant Profeſſorſhip, who could not devote his whole time and attention to the duties of his ſituation. Their reaſoning appears to have been thought ſatisfactory by the Magiſtrates, who ſhortly after appointed Mr. Leſlie to be the ſucceſſor of Mr. Playfair. In the mean time, however, a very extraordinary circumſtance took place. The miniſters preſented an addreſs to the Magiſtrates, in which they pretended, upon the authority of an old charter, that the Town-Council could not proceed to the election of

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a Professor, without their consent; and they further protested against the appointment of Mr. Leslie, as a person, who had supported opinions subversive of all religion, whether natural, or revealed. We shall extract that part of their address which relates to Mr. Leslie, and shall afterwards proceed to make a few comments upon it.

"Sho**w**th, that owing to the ministers being at present denied the exercise of their legal privilege, they are not regularly and officially informed respecting the candidates for the vacant chair in the University; but trusting, as for this reason they must, to common uncontradicted report, they have learned from it, and from many of the Town-Council individually, that one of these candidates is Mr. John Leslie, author of *An Experimental Enquiry into the Nature and Propagation of Heat*; and they do hereby more particularly remonstrate and protest, in the most solemn manner, against *his* being elected to the said vacant Professorship, because the said Mr. Leslie has avouched to the world, and has endeavoured to support by argument, an opinion calculated to undermine the foundation of all religion, both natural and revealed: That the ministers, in bringing forward this most serious charge, refer to a note, which Mr. Leslie has subjoined to his foresaid *Enquiry*, commencing with these words: *Mr. Hume is the first, as far as I know, who has treated of causation in a truly philosophic manner. His Essay on Necessary Connection, seems a model of clear and accurate reasoning. But it was only wanted to dispel the cloud of mystery, which had so long darkened that important subject. The unsophisticated sentiments of mankind, are in perfect unison with the deductions of logic, and imply nothing more at bottom, in the relation of cause and effect, than a constant and invariable sequence.* From which words it is evident, that Mr. Leslie, having, along with Mr. Hume, denied all such necessary connection between cause and effect, as implies an operating principle in the cause, has, of course, laid a foundation for rejecting all the argument, that is derived from the works of God, to prove either his being or attributes, &c."

Upon reading Mr. Leslie's words, as they stand reported in the extract which we have just given, we should have been slow, we confess, to bring forward against him the charge of supporting an opinion subversive of all religion. It is impossible for us to differ more widely from any author, than we do from Mr. Hume, in the conclusions, which it seems to have been his intention to draw from his doctrine concerning causation; but in showing, that the connection between cause and effect may be constant, though it cannot be demonstrated to be necessary, he has, we think, reasoned with equal truth and accuracy. We are of opinion with Mr. Leslie, that human reason can never discover more

in the relation of cauſe and effect, than a conſtant and invariable ſequence, and experience proves to us, that there is that ſequence, and reaſon convinces us, that it muſt have had its origin in an intelligent principle. But here we ſay, the chain of cauſes muſt have proceeded from a primary intelligent cauſe, not becauſe we are acquainted with a principle in any cauſe, which neceſſarily connects it with its effect, but becauſe we are capable of perceiving fitneſs, order, harmony, and deſign, in the ſucceſſion of natural phenomena. We know of nothing in the efficient cauſe, which renders it neceſſarily efficient; while we continually ſee the reaſon of things happening, as they do, in the cauſes, which we obſerve to be final. We cannot diſcover any inevitable deſtiny in the courſe of events; we cannot diſtinguiſh any neceſſarily operating principle in any cauſe; we cannot underſtand the nature of power, nor know how it produces change: but we perceive diſtinctly, that the univerſe has been formed with beauty, and that it is governed in wiſdom, and, therefore, we trace it to that divine origin, which all mankind adore, if not from common inſtinct, at leaſt from common reaſon.

Our readers muſt have undoubtedly obſerved, that the miniſters of Edinburgh accuſe Mr. Leſlie of Atheiſm, for "having denied all ſuch NECESSARY connexion between cauſe and effect, as implies an operating principle in the cauſe." It is this charge, which renders Mr. Leſlie's caſe ſo generally intereſting. Every man, who makes the ſame denial with him, (and, we believe, every man, who underſtands the ſubject, will do ſo,) ſtands accuſed by the miniſters of Edinburgh of the ſame guilt. Now when the ſacred office of theſe gentlemen is conſidered; when their authority in the church to which they belong, and their influence over the people among whom they live, are recollected; no perſon will pretend, that a decree ſo ſolemnly pronounced by them, upon a queſtion of faith, is to be paſſed lightly over, and without animadverſion. Mr. Stewart probably felt, that he himſelf had taught and publiſhed opinions, which might expoſe him, not leſs than Mr. Leſlie, to the charge, "of having denied all ſuch neceſſary connexion between cauſe and effect, as implies an operating principle in the cauſe." The great object, therefore, of his publication appears to have been, to vindicate his own ſentiments and thoſe of his friend. He has proved, that ſimilar ſentiments have been maintained, not only by the moſt eminent philoſophers of modern times, but by the ſoundeſt divines, who have adorned the Church of England. What Bacon, Price, and Reid, thought to be true

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in philosophy; and what Barrow, Butler, Clarke, and Berkeley, held to be orthodox in divinity; Mr. Stewart did not expect to have heard condemned as irreligious, and anathematized as atheistical.

We must acknowledge, we never read any sentence with more astonishment, than this *excluding* decree of the ministers of Edinburgh. It peremptorily shuts out every person from the pale of the Christian church, who does not implicitly subscribe to one of the most extraordinary metaphysical enunciations, which was ever advanced by the rashness of speculative philosophy. We shall give this dogma a short examination; nor do we mean to withhold that chastisement from its authors, which we think their temerity deserves.

If there be a necessary connexion between cause and effect, implying an operating principle in the cause, then every thing happens as it does, without the possibility of its being otherwise. This is a doctrine, which we can never allow, because we believe, that the order of events has been at all times dependent on the will of God. We say, that God, who was the Creator, was the cause of the existence of the universe; but we will not say, that the connexion was necessary between the cause and the effect, because we hold, that the act of creation was not an act of necessity, but of choice. Neither can we admit, that there is an operating principle in the cause, to be implied from the necessary connection between the cause and the effect. We ascribe the being of man to God, as the cause; but we recognise no operating principle in the cause, which is distinct from it, and which necessarily connects it with the effect. We believe all the actions of the Deity to be spontaneous: we hold God to be the primary cause, or principle, of all existence: we, therefore, neither allow, that there is any principle in God, operating of necessity, and necessarily connecting him as a cause with the effects, which in his infinite wisdom he has produced; nor do we choose, while we consider the Deity as the primordial principle of all existence, to shock common sense, and to offend against common language, by talking of a principle in a principle.

There is another objection, which we take against the dogma under consideration. If it be true, that there is an operating, that is an active, principle, in every material cause; and this principle operates of necessity; how shall we trace the active and operating principle beyond the physical cause, in which you say it is? The cause, the principle, and the effect, are necessarily bound together. The

principle *muſt* be in the cauſe, and the effect *muſt* reſult from the operation of the principle; for the connexion is neceſſary, and no power can break a connexion, which is neceſſary. Active principles are thus attributed to material cauſes; and phyſical effects are repreſented as being neceſſarily produced by the operation of theſe active principles. Now this appears to us to be the very pith and marrow of Spinoſiſm. It is a doctrine, which has been ſpread over thouſands of ſhallow pages by modern materialiſts; and which we muſt, therefore, admire to ſee compreſſed into the ſize of an apophthegm, and adopted as an article of faith, by the orthodox denouncers of Mr. Leſlie's atheiſm.

The enemies of revealed religion have always ſtrenuouſly inſiſted upon the neceſſary connexion between phyſical cauſes and effects, and one of their reaſons for ſo doing, was to deſtroy all belief in miracles. It muſt, indeed, be confeſſed, that if every effect be neceſſarily produced by an operating principle in the cauſe, it would be difficult to underſtand what could be meant by a miracle. For, if there be a *neceſſary* connexion between phyſical cauſes and effects, it is impoſſible that that connexion could in any inſtance have been broken. What Mr. Leſlie calls a conſtant ſequence, would be an unalterable ſucceſſion. No power could change that ſucceſſion; and there could be no miracle to alter the courſe, or diſturb the reign of Nature.

It is ſaid, that there is ſuch neceſſary connexion between cauſe and effect, as implies an operating principle in the cauſe. Now we cannot conceive, how any phyſical effect can be ſaid to be neceſſarily connected with any thing elſe than a phyſical cauſe; and ſince there is an operating principle in the cauſe, the phyſical cauſe is ſufficient to produce the phyſical effect. All phyſical effects then muſt be, and muſt have been, produced by operating principles in phyſical cauſes. We can never conceive, how they could have been neceſſarily produced otherwiſe. We, who deny the dogma, contend that the primary cauſe of all things is an intelligent Being, and that the effects produced by him reſulted from his power, guided by his will; but if we admit, that all effects are neceſſarily connected with their cauſes, then we muſt acknowledge, that we can never conceive, how phyſical effects could be produced by any thing elſe than phyſical cauſes.

Such being the light, in which we have found ourſelves compelled to view the doctrine of theſe metaphyſical miniſters, we cannot heſitate to pronounce it to be contrary, not only to the cleareſt principles in philoſophy, but to the truths

truths of religion itself. We have always been, and shall ever continue, the firm defenders of those truths. Still, however, we think it our duty to resist error and intolerance upon one side, while we repel infidelity on the other. We are very far from entertaining any suspicion of wrong motives, or of irreligious opinions, having dictated the sentence, which we have been considering; though we think we can scarcely enough blame the temerity, which has so hastily adopted it. We cannot approve of metaphysical dogmas, and of scholastic subtleties, being introduced into the pure and simple creed of the Christian believer. We object to all decrees and anathemas, which are not authorised by the plain meaning of the Scriptures. This doctrine of necessary connexion, is no where taught in the inspired writings, and is in no manner to be deduced from any thing contained in them. If, therefore, we even thought it less objectionable than we do, we should not consent to receive it as an article of faith. But when we reflect upon the nature and consequences of this doctrine, when we consider that it has been the stalking horse of every materialist since the days of Spinosa, we cannot but express our surprise at the accusation, which has been brought forward by the ministers of Edinburgh against Mr. Leslie. How came they to assert, that in denying such a doctrine, he had laid a foundation for rejecting all the argument, that is derived from the works of God, to prove either his being, or his attributes? What can be said in extenuation of their intemperate conduct, when it is known, that Mr. Leslie has incurred this terrible censure, only because he denied, what must appear unintelligible to many; false and unfounded to some; and pernicious and even atheistical to others? We sincerely believe, that the ministers were not aware of the meaning of their dogma, and were ignorant of the mischievous use that has been made of it; but they ought to have reflected well, before they rashly branded any man with the guilt, which they have indiscriminately flung upon every author, who may think differently from themselves concerning causation. We have heard of similar language held concerning other works. We know not how to appreciate such language. But if these ministers really thought Mr. Leslie an atheist, what shall be said for their consenting to cease their proceedings against him, provided he would only cancel a few leaves in his book? What! These honest defenders of religion—these spirits warmed with apostolic zeal—these theological fabricators of metaphysical creeds—could they be satisfied, that an Atheist should pass without further reproof,

that he ſhould fill a diſtinguiſhed place in the univerſity, that he ſhould become a public inſtructor of youth, and that he ſhould be put in the way of advancing to the higheſt academical honours, provided only a few pages were expunged from his book! In what ſpirit this compromiſe was offered, we ſhall leave to our readers to judge. Was it propoſed in the meekneſs of Chriſtian charity; or was it made by defeated pride, ſtill graſping at the ſhadow of victory?

When the miniſters of religion abide by the truths of revelation, they have nothing to fear from the attacks of the infidel. It is, therefore, to be deeply regretted, when they quit the authority of the ſacred writings, to wrangle about ſpeculative queſtions in metaphyſics. They, who would hazard the very exiſtence of religion on the iſſue of a metaphyſical diſpute, neither conſult its true intereſts, nor know the firm baſis on which it ſtands. It is not becoming in thoſe, who preach the word of God, to ſound the alarm, as if it were in danger of being ſet aſide, every time a ſceptic perplexes himſelf with a doubt, or a dialectician chooſes to amuſe himſelf with playing at his game of puzzles. It is ſtill more improper to ſet up obſcure dogmas as articles of faith which are unauthorized either by the words of our Saviour, or by the writings of his apoſtles. It is yet more blameable to perſecute as criminals, and to ſtigmatiſe as atheiſts, thoſe men, who controvert, or deny, theſe obſcure dogmas. In concluding this article, we feel ourſelves again obliged to expreſs our regret, that the miniſters of Edinburgh ſhould have acted with ſo little caution. We wiſh they had left the philoſophical doctrine of neceſſity untouched, and had not attempted to eſtabliſh the belief in it, as a teſt of religious faith. Since, however, they choſe to give ſuch publicity to ignorance, and ſuch notoriety to their intemperance, we cannot but thank Mr. Stewart for having expoſed the one, and reproved the other.

ART. V. *Sermons preached on particular Occaſions, to which are added three original Diſcourſes, taken in Short-hand, and a Funeral Oration delivered at the Interment of Mrs. S. Birley. By Robert Robinſon.* 8vo. 286 pp. 6s. Edwards. 1808.

THE Preface of the Editor ſtates, that "theſe Sermons are of ſufficient worth to entitle them to the attention of all lovers of religious truth;" and that "the writings of Robinſon

Robinſon are ſo well known, and their merits ſo juſtly appreciated by all ſenſible men, who have any acquaintance with them, (poſſeſſing ſimplicity of ſtyle, energy of thought, and ſublimity of ſentiment) that an attempt to paſs any encomiums on the compoſition of the preſent volume would betray a want of ſenſe." What then are we to do? Praiſe or blame will equally expoſe us to the charge of folly. But be the riſk to ourſelves; we ſhall ſay what we think: and in the firſt place the diſcourſes are certainly very unequal; if ſome are of acknowledged importance, others are aſſuredly very trifling; if ſome parts are juſtly to be admired for "*ſimplicity of ſtyle*," "*energy of thought*," and "*ſublimity of ſentiment*," there are many undoubtedly equally noticeable for the oppoſite faults: rhapſody and declamation; quaint conceit; low and very trifling wit. The titles of the ten firſt diſcourſes, with the occaſions on which they were preached, and a few occaſional remarks, may ſerve to give our readers an idea of the contents of the volume in point of *matter*.

The three original diſcourſes at the end, printed from ſhort-hand notes, and expreſsly intended to afford us a ſpecimen of Mr. Robinſon's *manner*, might we think with more judgment have been omitted; they will, however, afford us an opportunity of drawing a compariſon of no ſmall importance.

The firſt Sermon on John viii. 36. "The kingdom of Chriſt, not of this world," was preached on the anniverſary of the Education Society, at Broadmead, Briſtol, Auguſt 28, 1781.

In this diſcourſe Mr. R. diſclaims all alliance between Church and State; "Let us deteſt," ſays he, p. 11. "that dangerous doctrine of a late Prelate, a Prelate of great name too, that there is an alliance between Church and State." His attack is chiefly directed againſt the Church of Rome; he does not omit, however, to cenſure "the trumpery imitations" of the Proteſtant hierarchies, concluding with what we ſhould call rather a trumpery apoſtrophe.

"Our Lord ſaid truly to Pilate, *If my kingdom were of this world, then would my ſervants fight.* Yes! moſt adorable Redeemer! If thy kingdom required ſplendour, thy ſervants have ſuch a high veneration for thee, they would expend all, they would *ſpend and be ſpent* in thy ſervice! Nature and art in rich profuſion, the architecture of *Greece*, and the muſic of *Italy*, ſtatues, vaſes, pictures, habits, the treaſures of the *Eaſt*, and the refinements of the *Weſt*, the ſpices of *Arabia*, the cabinets of antiquaries, the jewels of Princes, the luxurious pomp of the moſt magnificent Monarchs ſhould adorn thy palace, and enrich thy throne—but—*thy kingdom is not of this world*."

Sermon

Sermon II. On " Chriſtian Submiſſion to civil Government," was preached at the Meeting-houſe, St. Andrew's, Cambridge, January 30, 1780.

Mr. R. ſtrongly recommends ſubmiſſion to a *good* government; and well enough defines a *good* civil government, in regard to many important particulars. He certainly, however, leaves the duty of ſubmiſſion very precarious, and the *prophetic* view he takes of the *Fall* of *the Bourbons*, conſidering what has paſſed ſince, makes him appear of a party to which we cannot think he belonged, though his Editor has not done him the juſtice to qualify the expreſſions he uſes.

Sermon III. " On Sacramental Teſts," was delivered at Cambridge, Anno 1788, at a general meeting of Deputies of the congregations of Proteſtant Diſſenters in the county of Cambridge.

Mr. R. begins this diſcourſe with ſome hiſtorical remarks on Infant Baptiſm, which he repreſents as a gradual corruption of Chriſtianity. This queſtion it would far exceed our limits to enter into. Our learned countrymen, Dr. Hammond, Mr. Wall, and Mr. Bingham, ſupply every authority that may be oppoſed to Mr. R.'s reaſoning. At p. 44 we are entertained with the hiſtory of Didymus, of the School of Alexandria, which muſt have been introduced for the mere ſake of telling a marvellous ſtory.

Mr. R. ſometimes ſpeaks with great reſpect of our government, but in this diſcourſe we find a heavy charge againſt it, viz. that of acting in direct oppoſition to our Saviour's injunctions contained in the text. " The Princes of the Gentiles exerciſe authority over them, but it ſhall NOT be ſo among you." " Imperial power over the religion of the people," Mr. R. tells us, " fell with the empire into the hands of various civil governors, and in this country it reſides in ours. The legiſlative power have adopted a plan of faith and practice, prepared by the clergy of one party; and the executive power hath the prerogative of ſupporting it! The Princes of the Gentiles exerciſe authority over them, and it SHALL be ſo with YOU!" p. 47. Such is Mr. R.'s comment on our laws; conſiſtently with which the Teſt act is denominated " iniquitous;" though, not content with this reprobation of it, Mr. R. endeavours to prove it to be inimical to the Royal Prerogative, the dignity of Parliament, and the ſecurity of the eſtabliſhed Clergy; and by way of making its repeal a matter of the moſt indiſputable propriety, he particularly inſiſts upon the intereſt that all *bad* men have in its abrogation.

Sermon IV. "On the Chriſtian Doctrine of Ceremonies," is chiefly directed againſt thoſe of the Church of Rome, though our own is certainly one of thoſe Proteſtant churches, which in Mr. R.'s opinion has retained far too much of ſuch trumpery. Mr. R. gives a very different reading of 2 Cor. iv. 3, 4, (which he makes his text,) from the common verſion, and has added a critical Appendix to juſtify his amendment. He reads it, "If our Goſpel be vailed, it is vailed among the things that are aboliſhed, by which the God of this world hath blinded the minds of them which believe not, &c."

Sermon V. "On the ſufficiency of the Holy Scriptures," preached at Salters Hall, London, 1782, in behalf of the *Bible* Society, is in many parts admirable, and very affecting.

Sermon VI. "Chriſtianity, a Syſtem of Humanity," was preached at Salters Hall, 1779, in behalf of a Proteſtant Diſſenting Charity School. In this diſcourſe the character of the old Puritans is defended, and in the compariſon between them and modern Non-conformiſts, he thus encourages his congregation, "*You* are freed from expenſive fines, impriſonments, and perſecutions, by which the property of the old Non-conformiſts was waſted. *Your* trades have flouriſhed, ſome of you have acquired fortunes, and others are in the way of doing ſo—*you* have mercies without end."

Sermon VII. "On the Nature and Neceſſity of early Piety," was preached at Willingham, Cambridgeſhire, on New Year's Day, 1772, to a ſociety of young people. This Sermon abounds with claſſical references, and ſeems to have been drawn up with great care and attention.

In Sermon VIII. "Slavery inconſiſtent with the Spirit of Chriſtianity," preached at Cambridge, 1788, there are no doubt many juſt remarks, and the Appendix is very good. Mr. R. argues very forcibly, and with great animation, againſt the notion that there is no *neceſſary* connection between ſlavery and cruelty; "What, except corporal puniſhment," ſays he, "can be inflicted on a *ſlave?* Would you impriſon him? he *is* in confinement. Would you baniſh him? he *is* baniſhed. Would you fine him? he hath no property, his rags are not his own! Would you ſeparate him from his wife and children? They are not *his*, they are his maſter's! What remains? only one thing: corporal puniſhment, which muſt be increaſed in proportion to his offences: cut off his ears for the firſt. Cut the tendons of his hams for the ſecond; for the *third kill* him. And if there be a God and a future ſtate, let him complain to him, and

and get redreſs if he can: but *perhaps* there will be no future ſtate; *perhaps* a negro hath no ſoul; *perhaps* there is no God!"

Sermon IX. "On a becoming behaviour in religious aſſemblies," preached at the Meeting Houſe, Cambridge, 1773, is a ſtrange compoſition. Mr. R. is made to ſay himſelf in an advertiſement prefixed, "I call the latter part nonſenſe, for ſuch it muſt appear to thoſe who do not know the truth, the whole truth, and nothing but the truth."—Why then publiſh it, when it muſt appear nonſenſe to a very large majority indeed? However, merely as a pulpit compoſition, we muſt pronounce it to be in many parts very declamatory, in ſome too familiar, and in one place at leaſt too *witty*. We would defy any young Cantab. (even perhaps in a religious aſſembly) to avoid ſmiling at the wit, the coarſe wit of the following paſſage: "Should that queſtion, ſometimes put up in the ſchools, be put up in a circle of ladies, *Detur Vacuum?*" They would be provoked to anſwer *Datur*. It is in the brain of him who behaves ill at divine worſhip."

Sermon X. "On the Ordination of Mr. George Birley, preached at St. Ives's, contains much of eccleſiaſtical hiſtory, and much of courſe excluſively applicable to thoſe of Mr. R.'s perſuaſion. We are thus arrived at the end of the *written* diſcourſes, to which two are added which were preached extempore, and publiſhed from ſhort-hand notes. Though this circumſtance muſt have ſome tendency to diſarm criticiſm, yet we cannot avoid making a compariſon, which we think important, nor can it be doing Mr. R. any great injuſtice to compare him with himſelf. Objecting, as we do, to the extemporaneous mode of preaching, we cannot but be glad to have an opportunity of exemplifying its defects and extravagancies, from the Sermons before us, a few extracts from which will amply ſerve to ſhow, if we are not much miſtaken, that even a wiſe and learned man cannot avoid, when he preaches extempore, falling into thoſe ſtrange repetitions, and dwelling upon words, exclamations, and even downright nonſenſe, ſo common among itinerant and uneducated teachers."

The ſecond Sermon begins as follows: John xiv. 15. "If ye love me, keep my commandments."

"If *ye love me!*—If *ye love me!* O cruel "if." Why is this? Is it poſſible that this can be a doubt? Love Thee, *the brightneſs of the Father's glory, and the expreſs image of his perſon?* All my hope—all my joy—life of my life—ſoul of my ſoul. If I love Thee! Why it would be better for me to have my love to

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my wife, my children, my parents, my friends, my deareſt enjoyments, doubtful, than to have this ſo; and is it poſſible thou ſhouldeſt be in earneſt to preface ſuch an expreſſion as this with an "*if?*" Ah! my brethren, however deplorable the caſe, let us to-night enter into our own heart; let us do Jeſus Chriſt juſtice, and let us acknowledge, that if, on the one hand, there be the higheſt excellency in him, which is the greateſt reaſon of man's love to him; on the other, there is the deepeſt depravity in us; and it is matter of fact, that though this ſhould be the cleareſt of all things, it is the moſt of all things that, with relation to man, may, and ought to be, doubted of. Oh this word "*if!*" O that I could tear it out of my heart! O thou poiſon of all my pleaſures! Thou cold, icy hand, that toucheſt me ſo often, and freezeſt me with the touch! "*If!*"—"*If!*" Would to God we might all to-night be deſirous with the whole ſoul, and determined, by grace, to get rid of it. Hear your divine Maſter, Chriſtians; he does not mean to put your ſouls to ſhame; he is the ſkilful Phyſician, telling you the worſt of the caſe, but with the kind intention of reſtoring you to health. If *ye love me!* If you would put your love to me out of all doubt, *keep my commandments.* May God write this word upon our hearts in all its ſacred import! P. 249.

"Again, *thirdly.*—As his perſon is lovely, and his doctrine lays one obligation, ſo his infinite merit lays another. I ſhall not enter to-night into this doctrine; I thank God it is no news in our churches; it is taught every day. As Moſes of old [was] read in the ſynagogue every ſabbath, ſo is Chriſt, bleſſed be the good providence of God, preached in our churches; and preached how? Preached as a Mediator, an only and ſufficient Mediator between God and you guilty men. The merit of his blood, the excellency of his righteouſneſs, the power of his interceſſion, the glory of his prieſthood, all this ſummed up in one word, "*A Day's Man,*" that can lay his hand upon both parties, great enough and pure enough to ſpeak to God, kind and meek enough to ſpeak to men; and, by the merit of his life and death, able to bring both together. This is Chriſt that is daily preached among you; and if any of you have received by faith the teſtimony that God hath given of his Son in this reſpect; O! if the load of guilt has gone off your minds! O! if you have gone to a throne of grace, and ſeen the face of a tender parent; O! if you have ever taſted matchleſs mercy, and redeeming love, love that ſhuts hell, love that opens heaven, love that calms a reproaching conſcience, love that ſets all the ſoul at eaſe, and ſays, *Peace, be of good cheer, thy ſins are forgiven.*—O God, ſhall we, after this, riſe up and ſay, we are not obliged to love Chriſt! Who loved us in the garden? Who loved us upon the croſs? And who ſaid there—who ſaid there, *It is finiſhed?* Shall we, after all this profuſion of goodneſs, ſhall we ſay, "We are not obliged to love him?"—I add,

"*Fourthly,*

" *Fourthly*, We are obliged to love Jeſus Chriſt for his laws. It is wonderful to ſee the perverſeneſs of the human mind; we avoid Chriſt, left to ourſelves, as we would a tyrant, and we are as much afraid of his ſervice as we are of ſickneſs or a misfortune; and when any of us are preſſed into it (I ſpeak of unconverted people,) we are very uneaſy under it, and glad when it is over; while we are held to it, we are birds kept in the unnatural heated place of a human hand, and when we are let go, and the ſervice is over, we are birds in the natural expanſe—hither and thither, this way and that way, to and fro, and every where rather than into the hand that once held us. But, Lord Jeſus, is it true that thy yoke is ſlavery? Haſt thou indeed brought a body of laws that diſtract people to obey? And doſt thou need rack my ſoul to bring it right? Ah! my brethren, let us own it as a great truth that ſin was not made for man; or, what is the ſame, that man's ſoul was not made for ſin; and when he practices ſin, he diſtorts himſelf, and does that which his nature is not fitted to: he is a kind of large complicated machine, all the wheels go placid and eaſy, and ſmooth, when he works righteouſneſs and holineſs, and the wheel is racked and torn, ſpoiled and diſtorted, when he works the works of ſin, for which he was never conſtructed. I appeal to you, you know what it is to be angry; that's the Devil's law: fire at him—revile him—revenge yourſelf on him—hate him—hate him when you go to bed—hate him when you riſe—keep it rankling in your ſoul all your life, and don't forgive him when you die—purſue him with your laſt will and teſtament, and haraſs him, if it be poſſible, many years after your death; that's the Devil's law. Is that like the law of Chriſt, which ſays, forgive him—forgive him and be happy—forgive him, do as I do—be ſettled and ſteady, ſo that ſin itſelf cannot diſturb your pleaſure; I aſk in which caſe is a man eaſieſt and ſafeſt? Yes, you are infinitely obliged to Chriſt for bringing you under his laws, ſome of you." P. 256.

The third Sermon begins as oddly as the former.

" By putting this language into the lips of different people, which would be proper in the mouth of every one of us, I conceive that proper anſwers might be given, not only pointing to a duty, but to the degree in which that duty ſhould be performed. *What ſhall I render unto the Lord for all his benefits towards me?* Why, who are you? Relate to us your hiſtory, and ſay what it is that lies upon your mind. Can you ſpeak of Jehovah's benefits to you? Probably you will ſay, we have nothing great in the eyes of the world to talk of; but we have received benefits from Almighty God, which appeared great in our eyes—they are really great, becauſe they are for our good, for the good of our families, for the good of our neighbours, for the good of thoſe that are afflicted; in a word, for the good of ſociety at large. What is that? Why, ſay you, I can write, I can read,

I can

I can work, and I can never enough admire that God who put it into the hearts of my parents, my good parents, to bring me up to live in this preſent world; by this means they have confirmed and eſtabliſhed my health, which I ſhould have loſt in idleneſs; by this means they have put it in my power to ſupport the partner whom I eſteem; by this means they have enabled me to train up a ſmall, ſome may ſay a large family, and to bleſs thoſe with my induſtry whom I am bound by every tie to ſupport, and to teach to ſupport themſelves; by this means they have enabled me to do good to my neighbours: I have been enabled to ſay, through mine honeſt induſtry—My cup is full; yea, my cup runs over; hold my neighbour's cup to take the overplus, and let me bleſs thoſe that have nothing to comfort themſelves with, the ſick and the old, who cannot work, and who are dependent wholly upon charity; by this means, I thank God, I can conſider myſelf, as all politicians who treat upon government do—an uſeful member of ſociety." P. 267.

The following expreſſions, p. 270, however affecting and well intended, are ſurely very puerile. "There is a ſight, a very ſimple ſight, that always ſtops me ſhort, and fixes me to feaſt on a kind of heavenly joy, and that is when I ſee a charity child, a poor charity child, with his little bible under his little arm, &c."

We here take our leave of Mr. Robinſon; lamenting that we muſt withhold that unqualified praiſe, which the Editor inſiſts upon as the indiſpenſable teſt of true wiſdom, and ſound judgment. And we muſt add, in our own defence, that in regard to the diſcipline of the church we belong to, its rites and ceremonies, laws and ſtatutes, we are not moved by any thing Mr. R. has advanced upon the ſubject, though we have paid the utmoſt attention to all his arguments, and all his aſſertions.

ART. VI. *Amadis de Gaul, a Poem in three Books; freely tranſlated from the firſt part of the French Verſion of Nicolas de Heberay, Sieur des Eſſars; with notes by William Stewart Roſe, Eſq.* 8vo. 198 pp. 8s. Cadell, 1803.

WITH the name of Amadis de Gaul, we have all been familiar from childhood, but few perſons are acquainted with more than the name; indeed, the origin of Amadis, like that of ſome other celebrated productions, appears to be veiled in deep and impenetrable obſcurity: Mr. Warton, in one of his diſſertations on Romantic fictions

fictions in Europe, confidently aſcribes it to Vaſco de Lobeyra, a Portugueſe, who flouriſhed in the reign of Don Denys: and Mr. Southey argues with great force to confirm that opinion. French Authors, on the contrary, contend that it was tranſlated from the Romance Tongue, into the Spaniſh, and conſequently claim its honors for their own nation; the queſtion itſelf may perhaps be of no greater importance, than to ſhow the intereſt which Amadis de Gaul has every where excited, and hence the expediency of a popular tranſlation into our own language.

The original work conſiſted of twenty-four books; ſix only of which, before the late publication by Mr. Southey *, had ever appeared in Engliſh; and theſe ſix, which were tranſlated in the 16th century, by a perſon of the name of *Anthony Munday*, are now only to be met with in public libraries, or the more ſelect collections of literary Antiquaries.

Mr. Roſe has contented himſelf with the publication of three books only, which are freely tranſlated from the firſt part of Herberay's French Verſion, and compriſe a ſufficient number of the exploits of Amadis, to prove the propriety of his claim to all the honors of Chivalry. This ſelection, as it could only have been intended to gratify curioſity, or amuſe an idle hour, we conceive to be fully adequate to the Author's deſign; the following ſummary of its contents, will give the reader a general idea of the whole.

The firſt Book records the parentage, birth, and education of Amadis, his expoſure to the ſea, from whence he is providentially reſcued, and his reception at the Court of Scotland; here he falls in love with Oriana, daughter of the king of Britain, at whoſe requeſt he is dubbed a Knight Errant, by Perion, king of France, his own father, but unknown to him at that period.

In Book 2d, he ſallies forth as uſual in queſt of adventures; diſtinguiſhes himſelf on all occaſions in the true ſpirit of his order; is made the inſtrument of deliverance to king Perion, and diſcovers, by means of Oriana, the ſecret of his birth.

Book 3d, and laſt, continues the hiſtory, ſhowing how Amadis conferred the honors of Knighthood on a ſtranger, whom he afterwards diſcovers to be his brother; how he

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* From the Spaniſh verſion of Garciordonnez de Montalvo. See Brit. Crit. xxiv. 471.

fell into the ſnare of an enchanter, and of his deliverance by a friendly fairy; how he engaged in deſperate combat with a powerful Knight, which would have proved fatal, had not the diſcovery been miraculouſly made that they were brothers. Amadis finally reſcues Oriane from Arcelaus, a powerful magician, which leads to the conſummation of his happineſs, and the concluſion of the poem.

Theſe particulars Mr. Roſe has given in an eaſy ſtrain of verſe, with a proper admiſſion of old words, as we ſuppoſe to give a degree of antiquity to the ſtyle. If Mr. R. can boaſt of few pretenſions to excellence, as a poet, he ſeldom ſinks below mediocrity; but there is a great want of ſpirit and variety, and frequently a tedious recurrence of the ſame rhymes. Towards the cloſe of the firſt book, for inſtance, p. 32, 33, 34, 35, &c. the chimes are played upon "Oriane," without meaſure, and without mercy, and the following is among one of the lameſt lines that ever diſgraced the pages of poetry. P. 76.

——————"Whoe'er ſaid he,
Thou art, that know'ſt me, better than I know thee."

For an awkward uſe of an obſolete word, ſee page 21.

"*Gulnor the boy was* CLEPT!"—Paſſages indeed are not wanting, that need not "thank the Gods," but which are ſolely indebted to the rhymes for making them *poetical*. Mr. R., in his introduction, had occaſion to complain of the licentiouſneſs of his original; in one or two inſtances we conſider the tranſlator as not entirely free from the ſame error.

After theſe free, but we truſt candid obſervations, we ſubjoin the following paſſage, as a fair ſpecimen of the general character of this work; which, notwithſtanding the exceptions we have found it neceſſary to make, we conceive will be read with intereſt and amuſement.

The author is ſpeaking of the early proweſs of Amadis, in the court of Scotland, and of his ſuperiority over his competitors.

"Revolving years had wing'd their rapid flight,
Since ſage Hyanda met the Scottiſh knight;
And time, with ſtill increaſing beauties, grac'd
Brave Perion's ſon, and early vigor trac'd
His pliant limbs. Rear'd with the baron's heir,
Strict friendſhip grew between the infant pair,
Nor, that his play-mate's early courage drew,
A general homage from the infant crew;

Who in the barons bow'rs, with foſtering care
Were train'd to knightly feats and deeds of war,
He leſs young Gandalin his friend careſs'd,
But rather held him nearer to his breaſt.
Each day the knight their generous warmth inflames,
By bold contention in heroic games:
But ſtill the princely infant bore away
The prize of every ſport and martial play,
With matchleſs vigor and unerring art,
He twangs the bow and wings the feather'd dart;
And when the trumpet for the foot-race brays,
And fires the eager boys with thirſt of praiſe,
He hopes the honors of the rapid race,
In fancy ſwallows up the middle ſpace;
Springs from the barrier, and elate of ſoul,
Foots foremoſt in the throng, and parts the goal."

B. 1. P. 29.

One more inſtance will not be thought ſuperfluous. Oriane, in preparing for her departure from the court of Scotland, accidentally diſcovers the ſecret of the birth of Amadis.

" Who now but Oriane inceſſant weeps;
And with fond tears her midnight pillow ſteeps?
With many a wile ſhe ſtill protracts her ſtay,
But when her art can forge no new delay,
Ah, woe begone, and drown'd in floods of tears,
To quit the Scottiſh court the maid prepares.
When ſtrait the waxen cake attracts her ſight,
Late reft in playful fondneſs from her knight,
Between her hands the cheriſh'd prize ſhe wrung,
While from her eyes the tears inceſſant ſprung;
The warmth and preſſure forced the wax to yield,
And to the wondering maid the ſcroll reveal'd.
O'erjoy'd ſhe reads, yet ſcarce can truſt her eyes,
Then breathleſs to the Daniſh damſel flies,
Reveals the tablets, cries, " My griefs are o'er!
" Heav'n grants my fondeſt wiſh, I aſk no more;
" Since worthy of my love, my Knight can trace
" His noble lineage from a royal race.
" But ſwift, lov'd damſel, to the woods repair,
" And to the child the joyous tidings bear!"
With eager haſte the damſel mounts her ſteed,
And drives him reſtleſs over hill and mead.
But heal'd his wounds, again, the youthful Knight
Had preſs'd his ſteed in ſhining armour bright;
And join'd the bold Apage's puiſſant band,
Late camp'd upon the ocean's winding ſtrand;

The boiſterous winds were huſh'd, and ſtill the main,
The hollow ſhips receive the gallant train;
The merry mariners their anchors weigh,
And daſh from bending oars the ſcattered ſpray.
Swift was the paſſage of the Scottiſh fleet,
And ſoon with ſhouts the Gallic ſhores they greet;
The crooked keels divide the yellow ſand,
Forth ſwarm the troops, and muſter on the ſtrand,
Then to Baldera's towers bend their way,
In cloſe compacted files and fair array.
Two days they march'd o'er hill and level plain,
Till with the third declining ſun they gain
The leaguered walls; while night propitious ſhrouds
Their ſilent entry in a veil of clouds.
Who now exults but Gallia's valiant king?
New hopes within his ardent boſom ſpring;
With eager joy he greets his royal gueſt,
And claſps the child with tranſport to his breaſt.
With welcome as ſincere, with fond delight,
The grateful queen receives the youthful Knight;
But ſoon a ſickening gloom her face o'erſpread,
Her eyes o'erflowed with tears, her color fled.
" Liv'd my abandon'd child," bethought the dame,
" Like his perchance, had far reſounding fame,
" Spread wide the glories of his deathleſs name."
The child who ween'd the inſults of the foe,
Forc'd from the lovely queen this burſt of woe;
Knelt at her feet, and kiſs'd her trembling hand,
And vow'd ſwift vengeance on the hoſtile band.

Book 2. P. 92.

At the concluſion of each book, Mr. Roſe has added a judicious ſelection of notes, explanatory, critical, and hiſtorical, which certainly confer very material value on the work; they are compiled principally from the old romances, and from the few writers on the manners of the middle ages; and, as they diſplay a conſiderable ſhare of reading, will be found highly intereſting and entertaining. To the whole is ſubjoined, a compendious abſtract in proſe, of the remainder of the hiſtory of Amadis, for the ſatisfaction of thoſe readers, who are not intimate, or are totally unacquainted with the original.

ART. VII. *Wiſdom better than Weapons of War. A Sermon preached in the Epiſcopal Chapel of Forfar, on Thurſday, the 21ſt of February*, 1805. *Being the Day appointed by His Majeſty for a General Faſt in North Britain. With an Appendix, containing a Diſſertation on the Hebrew, Greek, and Latin Terms for Wiſdom; a Letter to the Editor of the Anti-Jacobin Review; and ſome Strictures on the Review of Biſhop Skinner's Convocation Sermon, given in the Anti-Jacobin and Britiſh Critic, for February laſt. By the Reverend John Skinner, A. M. Epiſcopal Clergyman at Forfar.* 8vo. 56 pp. 1s. Rivingtons. 1805.

IMAGINING that we had given, as we certainly intended, a fair report of Biſhop Skinner's Convocation Sermon, we were ſomewhat ſurpriſed by the clauſe in this long title page, which mentions *ſtrictures* on a review, which by many of our friends had been termed unduly honourable. We ſat down, therefore, with ſome degree of eagerneſs, to ſtudy Mr. Skinner's publication, in order to learn, if poſſible, what grounds we had furniſhed for complaint; but we had no ſooner turned the title page, than the deſire of Job, "that his adverſary had written a book," preſented itſelf to our imagination, and led us to ſuppoſe, that our intended inquiry would be ſuperfluous. To give the *introduction* to a ſermon before the *text*, is ſo contrary to the eſtabliſhed practice, that we inſtantly concluded Mr. Skinner to be a lover of novelty and paradox, with whom it is impoſſible that the Britiſh Critics ſhould agree in opinion; but this concluſion was precipitate, and without foundation. The word INTRODUCTION is certainly a typographical error; for that which is ſo intitled, has a very ſlight relation to the ſubject or ſtyle of the ſermon, and none at all to the matter diſputed in the appendix; and the author, we doubt not, wrote PREFACE or ADVERTISEMENT. It is indeed an ADVERTISEMENT ſo intereſting, that we make no apology for laying it, without abbreviation, before our readers.

"In giving the following Diſcourſe to the public, the author feels himſelf actuated by motives, which he is not aſhamed to own. He hopes, by the bleſſing of God, the peruſal of it may ſerve, in ſome degree, the intereſts of religion in the populous diſtrict where he reſides: or, at any rate, evince the anxiety, natural to the breaſt of every conſcientious paſtor, to comply with the apoſtolic precept—"As we have opportunity, let us do good unto all men, eſpecially to them that are of the houſehold of faith." But, becoming as this object may appear, it is not all,

all, that the author has in view. He hopes to be pardoned by a generous public, for avowing, that another urgent motive with him, for claiming their notice as an author is, that he may be enabled to contribute to the neceſſities of a Brother Clergyman, who has, for ſeveral years, been bereaved of his reaſon, and been an inmate of the Lunatic Aſylum of this county. The caſe of this worthy man, without money, and without friends, is ſuch as muſt intereſt every feeling heart! Hitherto his maintenance in the hoſpital, has chiefly depended on the exertions of his brethren of the clergy, aided by the liberality of other benevolent perſons. But precarious as this dependence muſt be, it is wiſhed that ſome ſmall fund could be raiſed for his permanent ſupport. By the profits ariſing from the ſale of this diſcourſe, the author has not the preſumption to ſuppoſe that ſuch a fund can be much benefited. But to the generoſity of his readers, and their friends, he thinks he may confidently look for ſomething in aid of one, who was and is a "brother beloved." The ſmalleſt donation will be thankfully received by any Scotch Epiſcopal Clergyman, and tranſmitted by him to the author at Forfar, or to Biſhop Skinner at Aberdeen: and be aſſured, "God is not unrighteous to forget the work and labour of love, which they ſhew to his name, who have miniſtered to the ſaints, and do miniſter."

Such a ſtatement as this diſarms criticiſm; for who that has the feelings of a man, could object to the ſtyle or the reaſoning of *any thing* publiſhed for the benevolent purpoſe of alleviating the moſt deplorable diſtreſs to which human nature is liable? We ſhall, therefore, barely ſay, that Mr. Skinner's text is Eccleſ. ix. 18. that his doctrine is patriotic and orthodox; and that we believe his ſtyle and mode of reaſoning to be excluſively his own.

But we muſt not, even from motives of charity, ſuffer ourſelves to paſs over, without notice, his unjuſt ſtrictures on the Britiſh Critic. Theſe accuſe us of having treated Biſhop Skinner diſreſpectfully; of having, without foundation, ſuppoſed that author guilty of anachroniſm; of having made "invidious compariſons as to the literary merits of the epiſcopal clergymen of Scotland;" and of having miſtaken the purpoſe for which Mr. Skinner quoted Fiſher's *thoughts on the Calviniſtic and Arminian controverſy*.

1. "To both Critics," (ſays Mr. Skinner) "I readily admit, is the Scotch Epiſcopal Church largely indebted, for the very honourable mention which they make of her, and for the intereſts which they individually take, and have taken, in her proſperity. Not ſo her ſenior biſhop." P. 49.

The Anti-Jacobin reviewer, the other critic here mentioned, will vindicate himſelf, or confeſs his faults, as

he may judge the one meaſure or the other moſt expedient; but we object to *the whole* of this paſſage as applied to ourſelves. The Scotch Epiſcopal Church is *not* indebted to us for any thing that we have ſaid of her, becauſe we have ſaid of her nothing but what truth and juſtice compelled us to ſay; and we ſhall never look for acknowledgements of this kind, by barely diſcharging our duty as critics, to our readers and to ourſelves.

But if we have not laviſhed undue praiſe on that church, we have certainly been as far from paſſing harſh or unjuſt cenſures on her ſenior biſhop. That prelate has now appeared ſeveral times before us; and as an author, the only character in which he can ever come under our review, he has, to the beſt of our judgment, been treated invariably with juſtice and with candour. On one occaſion * we ſaid, that in point of compoſition, two ſermons then publiſhed by him, were ſuch as would do credit to any biſhop in any age or country; and that the ſtyle of them, though leſs laboured and leſs poliſhed than that of many contemporary ſermons, had much of that dignified plainneſs, which is well ſuited to diſcourſes from the pulpit." In the review objected to, we have ſaid of Biſhop Skinner, that "in various erudition, and in acuteneſs to detect the ſophiſtry of errour, he, as well as ſome other miniſters of his church, yielded not to the clergy of any church whatever;" and what more could we have ſaid of a Horſley, a Hurd, or a Warburton? In a ſubſequent review †, we have ſaid that Biſhop Skinner "has fairly confuted Dr. Campbell's reaſoning, and ſatisfactorily expoſed his ridicule, his ſophiſtry, and, though it may ſound harſhly to ſome ears, his illiberality; and that he is a man whom any church in Chriſtendom may be proud to own!" This is an extent of praiſe, which we are perſuaded the moſt learned Engliſh dignitary would deem fully adequate to his own merits; and great as our reſpect is for the venerable *Primus* of the Scotch Epiſcopal College, we muſt confeſs that it is not greater than our reſpect for thoſe who preſide in our own church. But we have likewiſe ſaid that the Biſhop's "ſtyle is confuſed, not always intelligible, often inaccurate, and occaſionally even ungrammatical; and that he is certainly not a fine writer." We have indeed ſaid all this; and ſhould have ſaid it of Biſhop Warburton and Biſhop Wilſon, had the writings of theſe prelates come under our review; for it would be as true of their ſtyle, as

* Brit. Crit. vol. vii. p. 554.
† March, 1805.

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it certainly is of the ſtyle of Biſhop Skinner. Does this author imagine, that critics are bound to make no remarks on the ſtyle of *Biſhops* when they appear before the public as authors? Does he imagine that any remarks on *ſtyle* would leſſen, in the public eſtimation, ſuch Biſhops as Warburton or Wilſon? Or does he dream that his father ſurpaſſes the former of theſe prelates in learning and genius, or the latter in zeal "to approve himſelf unto God, by rightly dividing the word of truth?" We have ever been ready to allow to Biſhops, and we hope to all men, their real merits as they appear to us; but were we to call the learned Biſhop of Glouceſter, the apoſtolical Biſhop of Sodor and Man, or the *Primus* of the Scotch Epiſcopal College, a fine writer, we ſhould belye our own judgements, and neither obtain, nor indeed deſerve credit from the public, when praiſing thoſe prelates for the various merits which they reſpectively poſſeſſed.

2. That the author of the note on Biſhop Jolly's diſcourſe, to which we objected in the review which has provoked Mr. S., fell into a groſs anachroniſm, is as evident and as certain, as that two and two make four; and we wonder at the courage of him who denies ſo plain a matter of fact. We did not, however, ſay, nor do we now think, that the blunder proceeded from *conſummate ignorance*; but it certainly proceeded from inattention, to which all men are occaſionally liable, eſpecially when they quote at ſecond hand, or truſt implicitly to their own memories. Biſhop Skinner, if he meant not to quote, probably had in his view the following paſſage of Mr. Daubeny's *Vindiciæ Eccleſiæ Anglicanæ*, when he ſaid, "we are informed by a *contemporary* writer, that Calvin's offer of aſſiſtance in conducting the reformation in England, was rejected by Cranmer; *for*, ſays Heylin, *the archbiſhop knew the man.*"

Mr. Daubeny having mentioned a deciſive proof, which in his Letters to Sir Richard Hill, he had given of Cranmer's ſentiments, adds—"To this was ſubjoined in evidence, drawn from the known confidential communication that paſſed between CRANMER and MELANCTHON, previous to the compoſition of the Engliſh articles, and the as well known rejection of CALVIN'S proffered aſſiſtance in the work of our reformation. *The archbiſhop*, ſays HEYLIN, *knew the man, and therefore refuſed his offer.*"

The queſtion at iſſue between Mr. Daubeny and his antagoniſt was not here about the *facts regarding the royal declaration*, which Mr. Skinner ſays were the only facts referred to in the note where we found the anachroniſm, but

about the genuine ſenſe of our articles, as it may be collected from the known ſentiments and conduct of thoſe by whom they were compiled. In the evidence on which alone this queſtion can be decided, the rejection of Calvin's offered aſſiſtance, *becauſe the archbiſhop knew the man*, is indeed a circumſtance of the utmoſt importance; but would it not be ridiculous to conclude, either that Heylin *muſt* have known the truth of this circumſtance, *becauſe* "he was contemporary with facts," which took place a hundred years after it; as that the *rejection of Calvin's propoſed aſſiſtance*, in the reign of Edward the Sixth, can "add any thing to facts regarding the royal declaration," iſſued by Charles the Firſt? Yet one or other of theſe concluſions is neceſſarily involved in the reaſoning by which Mr. Skinner attempts to vindicate from anachroniſm the ſentence which we have quoted, as he ſays, from his father!

3. On what grounds Mr. Skinner accuſes us of "making invidious compariſons as to the literary merits of the epiſcopal clergymen of Scotland," it is not eaſy to conceive. The writer of the review which has given him ſo much diſtreſs, envies the literary merits of none of them, while he has no inclination whatever to concern himſelf with their mutual envy of each other. We were willing to oppoſe to the flimſy arguments of our *true churchman*, the deliberate deciſion of the epiſcopal church in Scotland; but we were aware that the clergy of that church are not numerous, and that Mr. Overton, or ſome of his pupils, might object that they are not all learned, and that the deciſion of which we boaſted, was the deciſion of but a few. As we have no pleaſure in uſeleſs controverſy, we choſe to intimate this objection; while we enumerated as many men of ſound learning, whom we *knew* to be clergymen of that church, as we believe are to be found in the *ſect of true churchmen*. In all this we are not aware of any thing which this author can conceive as invidious or diſreſpectful to any clergyman in Scotland; unleſs, indeed, it was his opinion that we ſhould have claſſed himſelf with his father, biſhop Jolly, and the other clergymen, whom by a natural miſtake we denominated a prieſt. This we ſhould certainly have been glad to do, had not the ſpecimen which he had juſt given us of his talents for diſcrimination, rendered it impoſſible; and we muſt now take the liberty to tell him plainly, that if an inference may be drawn from the publication before us, he will never rival his father in literary merit.

4. When a man's purpoſes are not expreſſed by his language and conduct, interpreted as ſuch language and conduct

duct are commonly underſtood, he has ſurely no cauſe to be offended if they be miſtaken. We could not ſuppoſe that any clergyman would have recourſe to Mr. Faber merely for *words* by which to expreſs his *own ideas*, which all men, who think with preciſion, expreſs, or endeavour to expreſs, in their *own words;* and as we did not know that it is Mr. Skinner's practice to quote from works into which he has never looked, we ſuppoſed that he had inconſiſtently recommended to his brethren, Mr. Faber's *Thoughts on the Calviniſtic and Arminian Controverſy*, as a tract likely to remove any doubts which they might have of the anti-Calviniſm of the Church of England.

As we have really a regard for Mr. Skinner, becauſe he is the ſon of a very reſpectable Biſhop, and himſelf a clergyman in a church which has long exhibited an edifying example to the Chriſtian world, we beg leave to adviſe him never to go to the preſs again, eſpecially in controverſy, without previouſly ſubmitting his manuſcripts to the animadverſions of his father. Had he done ſo on the preſent occaſion, much of his appendix would probably have been ſuppreſſed; whilſt there cannot be a doubt that the ſtyle and reaſoning of the ſermon would both have been greatly improved. Should he unfortunately have conceived ſuch a prejudice againſt us as to make him deſpiſe our advice, we truſt that his love of ancient literature, ſo fully diſplayed in the diſſertation, may induce him to ponder on the following truth:

Πολλοῖς ἀνθιλέγειν μὲν ἔθος περὶ παντὸς ὁμοίως·
Ὀρθῶς δ' ἀνθιλέγειν, οὐκέθ' τοῦτ' ἐν ἔθει.

Art. VIII. *Hiſtorical Outlines of the Riſe and Eſtabliſhment of the Papal Power; addreſſed to the Roman Catholic Prieſts of Ireland. By Henry Card, of Pembroke College, Oxford,* 8vo. 3s. Longman and Rees. 1804.

ONE of thoſe accidents which unavoidably ariſe in a concern complicated in itſelf, and the execution of which is divided among many, has delayed, beyond our wiſhes and intention, our notice of this ſpirited pamphlet. We are at length happy in pointing it out to the attention of our readers, who will find an important ſubject ably and temperately diſcuſſed, as well as much hiſtorical information communicated, with conſiderable vigour of ſtyle and argument. It is addreſſed to the Roman Catholic Prieſts of Ireland,

Ireland, with the idea, that if they will but ſeriouſly and candidly weigh the circumſtances of the riſe and progreſs of the Papal Power, how little diſpoſed the firſt Biſhops of Rome were to arrogate to themſelves the diſtinctions which in later times have been conferred on their ſucceſſors, they will be more ſenſible of the good offices of proteſtants, and cultivate with more earneſtneſs than they have hitherto done, the virtues of peace, moderation, and loyalty. Such hopes we doubt are vain; the undertaking is however laudable, and the arguments adduced in this publication will make a ſuitable impreſſion upon every candid mind. Mr. Card begins by remarking, that few princes have riſen to greater plenitude of power by means more unjuſtifiable, or from beginnings more humble, than the Biſhops of Rome. It was not till the fourth, probably the fifth century, that they began to claim ſuperiority over other biſhops. The forged donation of the whole of Italy by Conſtantine the Great to Pope Sylveſter, laid the firſt foundation of their temporal power. Mr. Card traces and deſcribes the progreſſive increaſe of Papal authority and influence from this period to the time of the celebrated Hildebrand, afterwards Pope Gregory the Seventh. The hiſtory of this extraordinary man, from his firſt acceſſion to the Papal Throne, to the time when the whole of Europe trembled at his mandate, is detailed with great ſpirit, and much circumſtantial anecdote. This narrative occupies the largeſt portion of the work before us, and indeed with this it terminates, the reader being left to form his own concluſion, that to this reſtleſs, enterprizing, and ambitious Pontiff, his ſucceſſors owe the confirmation of their temporal authority.

We give one ſhort extract to enable the reader to judge of the author's ſtyle and manner.

"It might perhaps have been expected that Gregory, eſpecially in the opening of his great and difficult undertakings, would have liſtened to ſome ſuggeſtions of prudence and caution; but his violent and imperious temper, and the eagerneſs with which he panted for celebrity of name, were inſuperable obſtacles to his chuſing theſe for his confidential counſellors. The very firſt ſtep which he took, after he was mounted upon his throne, fully reveals his determination to ſignalize his undaunted ſpirit and abilities in humbling the power of princes, and exalting the ſtate of the church. In the year preceding his pontifical reign, the death of Drogon occaſioned a vacancy in the biſhopric of Macon. By the unanimous conſent of the clergy and people of that city, Landri, archdeacon of Autun, was elected to fill his place, and Philip, king of France, had approved their choice, but his conſecration

ſecration had been deferred, becauſe the French monarch, with a wiſe regard to his privileges, had refuſed him the inveſtiture of his benefice upon gratuitous conditions. In two letters, addreſſed upon this ſubject to Roclen, biſhop of Chalons *, and Humbert, archbiſhop of Lyons †, we behold Gregory, with an air of uncommon boldneſs, commencing his ſpiritual exploits. "We have received intelligence," obſerves the Pontiff, in his firſt epiſtle, "that among the other princes of our times, whoſe wicked avarice has committed depredations upon the church of God, and reduced to the ignominous condition of a ſlave their mother, to whom the precepts of God enjoin honour and reſpect, Philip, king of France, has applied himſelf with ſuch unwearied aſſiduity to oppreſs the church of France, that he may be conſidered to have purſued this deteſtable crime to the higheſt point it can reach. And our affliction is the greater, becauſe we know the wiſdom, religion, and ſtrength of his kingdom, and its attachment to the Roman church." In the ſame angry tone he obſerves, that he has been only moved to ſuſpend his ſpiritual decrees, which may be ſtiled the canons, by the ſtrong aſſurance of the chamberlain Alberic, that his royal maſter would correct his abuſes, and diſpoſe of no more churches but by the advice of the pope. This promiſe is then required to be performed by his allowing Landri, without recompence, to exerciſe the functions of biſhop of Macon; and that it ſhould become his duty, as well as intereſt, to obey this pretender to univerſal dominion, declares, that the king ſhould either renounce his ſhameful commerce of ſimoniac hereſy, and permit that perſons ſhould be intruſted with the ſacred offices of proper qualifications, or that his ſubjects, ſtruck with the ſword of a general anathema, ſhould withdraw their allegiance, if they were not willing to be expelled from the boſom of the chriſtian faith ‡. Gregory concluded, as he began, in the language of inſolent command; and the Biſhop Roclen was ordered to profit by his familiar acceſs to Philip for the purpoſe of effecting the moderate deſires of the pope. But his furious zeal, for the extenſion of papal ſway, tranſported him beyond all

* See Greg. Epiſt. lib. i. epiſt. xxxv. apud Baronium. Annales Eccles. tom. ix. p. 431, 432.

† Greg. Epiſt. lib. i. epiſt. xxxvi. The good ſenſe and candour of Fleury cannot refrain from obſerving upon this letter, in ſpite of all his papal prejudices, "Nous n'avons point encore vû, que je ſache, de telles menaces contre un Soverain." Hiſt. Eccles. tom. xiii. liv. lxii. p. 261.

‡ "Nam aut Rex ipſe repudiato turpi ſimoniacæ hæreſis mercimonio, idoneas ad ſacrum regimen perſonas promoveri permittet; aut Franci pro certo, niſi Fidem Chriſtianum abjicere maluerint, generalis anathematis mucrone percuſſi illi ulterius obtemperare recuſabunt."

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bounds of policy, when he armed the archbiſhop of Lyons with the authority of a ſecular judge to procure the conſecration of Landri; and in caſe this deciſive oppoſition to the king ſhould be productive of no ſalutary advantage, he pronounced his determination of inveſting him at Rome with his ſacred charge.' This laſt remedy Gregory was obliged to embrace *, as the biſhops of France were leſs diſpoſed to incur the diſpleaſure of their ſovereign, than to become inſtruments of papal ambition." P. 57.

Nothing can be more certain than that Pope Gregory the Seventh bequeathed his ſucceſſors a ſyſtem of univerſal dominion, if this had not been counteracted by princes who had the courage to reſiſt the uſurpation of the papal ſee. If, therefore, the biſhops or popes who preceded Gregory would never have dared to aſſert any pretenſions to infallibility, or univerſal power, and if the temporal authority of this throne was aimed at, and eſtabliſhed by individual ambition, as in the caſe of this Gregory, it muſt indeed ſeem prepoſterous and extravagant that the prieſts of the ſee of Rome ſhould preſume to hold up to their flocks, that they who do not yield obedience to that ſee are guilty of rebellion againſt it; that they are not to be conſidered as members of the church of Chriſt, nor entitled to the protection of the Deity. We recommend this pamphlet to the ſerious attention of all who wiſh to comprehend the queſtion which is ſo clearly and with ſuch ability diſcuſſed.

ART. IX. *Diſſertations, Eſſays, and Sermons, by the late Reverend and Learned George Bingham, B. D. Rector. of Pimpern and Crotchill, [Critchill,] Dorſet; and many Years Fellow of All Souls College, Oxford. To which are prefixed Memoirs of his Life, &c. By his Son, Peregrine Bingham, LL. B. late Fellow of New College, Oxford; Rector of Radclive, Bucks; and late Chaplain of his Majeſty's Ship Agincourt* †. *In two Volumes*, 8vo. Rivingtons, &c. 1804.

THE Rev. George Bingham, though like his nameſake, a profound ſcholar, and an able divine, muſt by no means be confounded with the Rev. Joſeph Bingham, author of the "Eccleſiaſtical Antiquities," who died ſo

* See Hiſt. des Papes, tom. ii. p. 430.

† This book, or rather a particular paſſage in it, has given riſe to two pamphlets, of which ſee an account in our catalogue under *Miſcellanies*.

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long ago as in 1723. The preſent author, whoſe relationſhip to the other is uncertain, was born in 1715, and died in 1800. As a writer he was chiefly known in his lifetime by his "Vindication of the Doctrine and Liturgy of the Church of England," againſt Mr. Lindſey, and his work, entitled Τα Χιλια ετη, on the ſubject of the Millennium. Both of theſe are here reprinted; the former in the ſecond of theſe volumes; the latter, as the eighth diſſertation in the ſecond part of the *Diſſertationes Apocalypticæ*, which entirely occupy the firſt and larger volume. The remaining articles, in the ſecond, are an eſſay, entitled "Paul at Athens;" a commentary on Solomon's Song; a Sermon preached before the Univerſity of Oxford. Two other Sermons, which may be conſidered as a diſſertation on "Eternal Judgment;" and a Sermon, intended to have been preached at Bath, in alluſion to the virtues of the waters at that place.

The memoirs of Mr. Bingham, prefixed to the firſt volume, are written by his ſon, Mr. Peregrine Bingham, who ſeems to have been much perplexed (as he has ſince taken occaſion to confeſs) to make out the quantity requiſite for the purpoſe; nor has he ſucceeded like a very ſkilful compiler. By the aid of ſome account of the anceſtors of the family, ſome epitaphs, and ſome characters of other perſons, he has extended the life in the firſt inſtance to 55 pages, in which there is hardly any thing which perſonally relates to the ſubject of the memoirs. Then when he has told the death of his father, and inſerted his epitaph, written by himſelf, he proceeds to introduce circumſtances reſpecting his father's life and works, which would more fitly have preceded. But though we do not admire the method, we do not materially object, in general, to the ſubſtance of the memoirs. They are calculated to convey, what certainly ought to be conveyed, a very high opinion of the learning and merits of Mr. G. Bingham; and employed with more ſkill, or perhaps put together with leſs haſte, might have made a tolerable ſpecimen of biography. Mr. Bingham has placed the character of his father at the beginning of his memoirs, which is perhaps judicious, for as his publications were few, and not known in the entire proportion of their merit, it was right to inform the reader at once what kind of an author was now to claim his attention. This character, as we believe it to be accurate, we ſhall here inſert.

"The writer of theſe Diſſertations has frequently differed in his interpretations of Scripture from the moſt learned and enlightened authors;

authors; but the opinions he adduces are expreſſed in ſo modeſt yet perſuaſive a manner, the quotations he brings forward in ſupport of his own explications are ſo appoſite and copious, that the reader is immediately convinced of the depth of his reſearches, and ſoundneſs of his argument. Thoſe men have in a peculiar degree contributed to the eſteem of the clerical character, who, though not poſſeſſed of extraordinary endowments, have been pious and exemplary in their lives, whoſe morals have correſponded with their doctrine, and who as they had opportunity have done good to all: but when we ſee theſe virtues added to thoſe of a nobler deſcription, the profoundeſt erudition joined to the moſt conſummate piety, a perfect knowledge of the Hebrew tongue, an intimate acquaintance with the earlieſt Fathers of the Church, an accurate ſkill in all claſſic literature, in all hiſtory, antient and modern, ſacred and profane; when we ſee theſe accompliſhments ſupported by a retentive memory, and at the ſame time admire the milder virtues of benevolence and charity, a friendſhip unſhaken in adverſity, but increaſed by diſtreſs; we look up with gratitude to the Giver of all good things, who has concentred ſo many excellent qualities in the heart of one man, and allotted him to enjoy an enviable old age, for the pattern and imitation of the reſt of mankind.

"Such, and not leſs than ſuch, was the author of theſe tracts; and let no one think this character too highly drawn, becauſe it ſeldom appears amongſt us, or that the portrait is therefore unlike, becauſe the lineaments are uncommon." P. iii.

In peruſing the Diſſertations on the Apocalypſe we ſee, with regret, that the learned author differed from the higheſt Proteſtant authorities, in his ſentiments reſpecting the application of the prophecies of Daniel and St. John to Papal Rome. He contends that Mahomet and his religion are the ſole objects of theſe predictions; and, however we may differ from him in that opinion, it is impoſſible not to reſpect the ſoundneſs of his learning, and the candour of his reaſonings. Holding theſe opinions, it was impoſſible for him to accept the appointment of preaching the Warburtonian Lectures, which was offered to him in 1781, by Dr. Bagot, at the deſire of the truſtees. The anſwer which he wrote, declining that appointment, affords ſo pleaſing a picture of his modeſty and ſincerity that we ſhall with pleaſure inſert it.

"Mr. Dean,

"I think myſelf highly honoured by the favour of your letter, and wiſh it were in my power in any reſpect to contribute to the cauſe of Chriſtianity: but I too well know the difference between oppoſing the poiſon of an unguarded Socinian, and ſtanding on the ſame ground with Biſhop Hurd, Dr. Halliſax, and Dr. Bagot. The courſe is for four years; and I am too far advanced

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in life not to conſider this circumſtance as ſome objection. Yet I have a greater difficulty behind, and which I ſcarce know how to mention, and yet it ought not to be concealed.

" I ſome years ago applied myſelf to the ſtudy of the Apocalypſe, and peruſed with ſome attention the moſt approved authors on that ſubject. I find the Lecture is to prove the truth of the Chriſtian religion from the completion of the prophecies in the Old and New Teſtament, which relate to the Chriſtian Church, *eſpecially the apoſtacy of Papal Rome.* And without adopting the opinions of Grotius, much leſs the bold impiety of an *Evanſon*, it is my misfortune not to be yet ſatisfied, that the prophecies either of Daniel or St. John relate to the Church of Rome, which is a part, though a corrupt part, of the Chriſtian Church, and which, agreeing with us in fundamentals, may be ſtill capable of reformation. Thus, were I to undertake this office, I muſt either run counter to my own opinions, or betray the cauſe I am engaged in. After this candid confeſſion, I muſt intreat you to interpoſe, and procure me Lord Mansfield's pardon for declining (but with all the deference and reſpect which is due to a gentleman of his diſtinguiſhed rank and character) a charge for which I am wholly unqualified.

" I am, Sir,
" your moſt reſpectful,
" obedient ſervant,

Pimpern, Feb. 24, 1781. " GEORGE BINGHAM." P. lxxx.

It is certainly to be deſired that every ſide of an important queſtion ſhould be fully examined and diſcuſſed; and, for that reaſon, it may eventually be a benefit to the cauſe of truth, that this argument ſhould have been taken up by a ſincere Proteſtant, a ſound and learned divine. If it ſhall appear, on careful examination, that even the arguments of ſuch a man are inadequate to the eſtabliſhment of this point, which we firmly believe will be the caſe, there will be little left for thoſe to reſt upon who have more intereſted motives for holding the ſame doctrine. Still, that ſuch a diſſentient voice ſhould have been found among ourſelves is a conſideration rather unpleaſing. This diſcuſſion of Mr. B.'s argument, as a matter much too operoſe and extenſive for a Review, we leave to other hands.

It will be more pleaſing to us to bring forward a ſpecimen from a part in which we do agree with the author, and this is particularly the caſe with his republiſhed Diſſertation on the Millennium. He argues very ſtrongly againſt thoſe who conſider the period as already paſt, being to be computed from the time of Conſtantine's eſtabliſhment; and he argues equally againſt thoſe who hold an actual reſurrection of the Saints to come, and a literal reigning with Chriſt on earth, previous

previous to the general reſurrection. The former of theſe opinions, though held by Dr. Hammond, and a few more, is ſurely too ill-founded to be, in any degree, tenable; the latter has ſome great authorities on its ſide, and requires more force to ſhake it; but we think it is ſhaken, or rather overthrown, by the preſent author. His concluſion on the ſubject is this.

"It may now perhaps be expected that I give my own ſentiments at large, and ſhew not only what is not, but what is ſuppoſed to be contained in the place before us. What I contend for is, that the firſt reſurrection is not to be underſtood literally; and that here nothing more is expreſſed, than that the enemies of Chriſt being deſtroyed, and the power of Satan reſtrained, the church ſhall enjoy for a determined time an uninterrupted peace *. Were I to indulge my own ſpeculations, I might ſeem to ſee Mahometaniſm extirpated, Popery reformed, and the whole church in general, both in manners and diſcipline, enjoying a more than primitive purity. I could hope that our daily prayers would at length be anſwered, and that "all who profeſs and call themſelves Chriſtians would be led into the way of truth, and hold "the faith in unity of ſpirit in the bond of peace, and righteouſneſs of life," unmoleſted by enemies without, unhurt by internal diviſions. More than this is not from hence to be gathered; but as I take this to relate to that period, ch. xi. 15. in which the angels proclaim the kingdoms of this world to be our Lord's and his Chriſt's, the ſcene is enlarged, and all the antient prophecies receive their completion by the reſtoration of the Jews, and call of the Gentiles. The many excellent things which are ſpoken of the city of God, ſhall be accompliſhed; and, in a more literal ſenſe, Chriſt ſhall have "the heathen for his inheritance, and be anointed king on his holy hill of Sion." (Pſalm ii. 6, 8.)

"Our Saviour in his laſt conference with his apoſtles told them, it was not for them to know the times and the ſeaſons which the Father had put in his own power; yet he by no means affirmed that he would not reſtore the kingdom unto Iſrael (Acts i. 6, 7.) but in what manner and ſenſe it is to be reſtored, it is no more for us to know, than the times and the ſeaſons was for them. Mr. Mede † is for bringing about the converſion of the Jews by a voice from heaven, by ſome new miracle in their favour: but methinks the Apocalypſe ſuggeſts to us another inducement. The fifteenth chapter introduces thoſe into the ſcene who had gotten

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* Mede himſelf allows, p. 656, that the Septuagint uſeth thoſe numbers indefinitely; which the uſe of ſpeech has made ſuch, as 7. 10. 1000.

† Book iv. Epiſ. 17.

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the victory over the beaſt ſinging the ſong of Moſes, that is one in imitation of that which he ſang, when after the paſſage of the Red Sea, the children of Iſrael were miraculouſly delivered from the Egyptians; which thus concludes—"All nations ſhall come and worſhip before thee for thy judgments are made manifeſt." The δικαιωματα here meant is the fall of Antichriſt, as that word is uſed to expreſs the little horn in Daniel, and the beaſt in the Revelations. This therefore is the period for the converſion of the nations; and why not the call of the Jews? It is the doctrine of Iſaiah, that when God's judgments are in the earth the inhabitants of the world will learn righteouſneſs. (xxvi. 9.) Here the ſame propoſition is advanced: and how great muſt thoſe judgments be, which can produce ſo great an effect! That there is a cloſe connection between one and the other, is, I think, to be collected from many paſſages in the Prophets. Ezechiel, in that part of his prophecy before conſidered, in the xxxviith and following chapters (for there ſeems to be a relation between the prophecies which there follow in their order) has many expreſſions to this purpoſe: "The Heathen ſhall know that I the Lord do ſanctify Iſrael:" and again, "I will be known in the eyes of many nations;" and more to the ſame purpoſe; that is, when the dry bones ſhall live; when Iſrael and Judah ſhall be reunited under David their king, and the armies of Gog ſhall be deſtroyed; (not Gog and Magog of the Apocalyps, but) after the ſupper of the great God deſcribed both by Ezechiel and St. John. It is clear that this ſublime paſſage is taken from Ezechiel, which is an imitation of another in Iſaiah, ch. xxxiv. And may it not be that they all ultimately relate to the ſame event, even the full eſtabliſhment of Chriſt's kingdom? And on farther conſideration I will be bold to affirm, that the former quotation from the xxvith of Iſaiah, v. 9. belongs to this very ſcene; ſo that we may conſider his words not merely as a general rule, applicable to ſimilar caſes, but as the mode which ſhall be then obſerved. See chap. xxv. 7, 8.

"If we with all humility may be permitted to enquire into the ſecret counſels of God, which he has no where expreſsly revealed unto us, and which we rather collect from doubtful grounds than aſſert with confidence; I would propoſe this to be conſidered, whether it would be contradictory to any paſſage in Scripture, that this method ſhould be obſerved.—That the deliverance of the Church from her diſtreſs ſhall open the eyes of the Jews; and that the reſtoration of the Jews ſhall be inſtrumental in converting the nations." P. 355.

There is more ſubjoined at the cloſe of this Diſſertation, but the above is ſufficient to point out the opinion of the learned author. With the exception of all thoſe parts, which are tainted with the opinion reſpecting Mahomet, we

are highly pleaſed with theſe Diſſertations, in which the author manifeſts much original thought, and very extenſive learning.

The contents of the ſecond of theſe volumes are alſo extremely valuable. The Vindication of our Church againſt Lindſay, though inferior in point of reſearch to the "Scriptural Confutation," and the "Inquiry" of Dr. Burgh *, cannot on that account be lightly eſteemed. To yield to tranſcendent excellence is no kind of reproach; and the conciſeneſs of Mr. Bingham's reply will make it more uſeful to many readers. Mr. Bingham has given ſound and often invincible reaſons againſt his adverſary: Dr. Burgh has drawn out a regular demonſtration, particularly in reply to that moſt daring aſſertion, that "all the Fathers of the Church of the three firſt centuries were what we now call Arians or Socinians." If their own words may ſtand as authority, Dr. Burgh has fully ſhown that they were all Trinitarians. We ſee with pleaſure, in this tract of Mr. Bingham's, that this able divine interpreted the latter clauſe of Jude 4, nearly as Mr. Gr. Sharp has ſince ſhown to be demanded by the idiom of the Greek language. Τὸν μόνον δεσπότην, Θεὸν, καὶ Κύριον ἡμῶν Ἰησῦν Χριστὸν ἀρνημένοι, namely, "denying our only maſter Jeſus Chriſt, our God, and Lord." We muſt here, however, notice an erratum in p. 85, where "oppoſition" is printed for "appoſition," the proper term required. Mr. B. refers for authority to Hardy's Greek Teſtament †, where is this note on the place. "Hoc ad Chriſtum unicum refertur, ut oſtendit unicus articulus omnibus iſtis epithetis communis. Nec verborum eodem recidentium accumulatio indecoram tautologiam infert, ſed intendit ſignificationis vim, ideoque et ſacris et profanis auctoribus uſitatiſſima eſt." Even Grotius quotes a MS. which reads, Τὸν μ. δ. καὶ Κ. ἡμῶν Ἰησοῦν Χρ. ἀρν.

The eſſay, entitled Παυλος εν Αθηναις, gives a very clear and ſatisfactory view of the ſpeech of St. Paul before the Areopagus; explaining the propriety of it with reſpect to the auditors, and its probable effects upon them. Mr. B. argues, and we think ſucceſsfully, that δεισιδαιμονεστέρους in the beginning of his ſpeech ſhould be taken in a good ſenſe; and he paraphraſes the exordium in this manner:—"From the time I have ſojourned among you, O ye men of Athens;

* He received a Doctor's degree by diploma at Oxford for theſe works.

† Not by name, but in fact.

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and obſerved your manner, with that attention which the reputation of this city ſeemed to require, I had ſufficient proofs before me, that a religious reverence for the Gods, beyond what I have found in other cities, was a principal and ſhining part of your character."

Cudworth and ſome other learned men have thus interpreted this addreſs, and it has always ſeemed to us more probable that St. Paul, who had the talents and knowledge of an orator, ſhould begin by conciliating, rather than by affronting his auditors. Mr. B. alſo defends the Athenians upon their love of novelty, and thinks that our tranſlation expreſſes it too harſhly.

The Song of Solomon is ſtrictly analyſed by this author, as being, according to the opinion of Biſhop Lowth, a dramatic compoſition; and its parts are here both clearly diſtinguiſhed and well illuſtrated. The Sermons, though few, are valuable. The firſt in particular gives a ſatisfactory view of the divine diſpenſations, and particularly endeavours to prove that a new promiſe of the Redeemer was opened to the Patriarch Noah. There cannot be a doubt that this collection of Diſſertations and other works will be acceptable to ſtudious divines, and will eſtabliſh the character of the author as an able ſcholar, a diligent enquirer, and an original thinker.

ART. X. *Tranſactions of the Royal Iriſh Academy, &c.*

(*Concluded from* Vol. xxv. p. 482.)

WE reſume our account of this Volume, which accident only has interrupted: and proceed to give an account, with ſome ſpecimens, of the remaining articles in it.

VIII. *Inquiry into the Conſiſtency of Dr. Hutton's Theory of the Earth, with the Arrangement of the Strata and other Phænomena on the Baſaltic Coaſt of Antrim.* By the Rev. Wm. Richardſon, D. D.

Various opinions, or theories, have been publiſhed with reſpect to the original formation of the earth, and to the preſent configuration of its internal as well as external parts. But almoſt every one of thoſe theories has been vigorouſly oppoſed, or ſatisfactorily refuted, by ſubſequent writers. If the ſcientific world were acquainted with all the peculiarities of internal and external comformation throughout the terra-

queous globe, a general and ſatisfactory theory might in that caſe be expected, with great appearance of probability; but while the knowledge of facts remain partial and imperfect, the nature of the theories, which are built upon that knowledge, muſt always be involved in doubt and perplexity.

Among the framers of thoſe theories, no one has, perhaps, met with more vigorous opponents than the late Dr. Hutton, whoſe name is familiar to geologiſts. To the liſt of thoſe opponents we muſt now add the author of the preſent paper, who, having attentively examined the ſtrata on the coaſt of Antrim, finds that they cannot be reconciled with the Huttonian theory.

He briefly mentions Dr. Hutton's principal propoſitions; then ſtates the facts which appear to contradict thoſe propoſitions. In the courſe of this examination Mr. R. occaſionally introduces a variety of collateral obſervations, and likewiſe the opinions of other writers, who have diſtinguiſhed themſelves in this branch of knowledge.

POLITE LITERATURE.

I. *Eſſay on the Riſe and Progreſs of Rhime.* By Theophilus Swift, Eſq. *To which was adjudged the gold Prize Medal, propoſed by the Royal Iriſh Academy, for the beſt Eſſay on that ſubject.*

After a few preliminary obſervations, which are intended to give a more dignified character to the ſubject of this paper; this author ſays, "It has long been my opinion, and the more I have lately conſidered the ſubject, the leſs I have found reaſon to change it, that rhime hath its origin in no excluſive language, but is original in all thoſe, where it hath at any time prevailed. To find, therefore, the origin of rhyme, we muſt ſeek it in the origin of language itſelf."

Mr. S. then proceeds to examine, at conſiderable length, a variety of ancient and modern languages, even thoſe of ſavage nations. He examines the Hebrew language, the Greek, the Latin, the Engliſh, the Italian, the Spaniſh, the Otaheitean, &c. And in every one of them he finds the uſe of rhyme in a more or leſs apparent degree. In this examination we cannot ſay, that he is always perſpicuous. With reſpect to ſtyle, he is ſometimes low or very plain, and at others high and poetical. Yet it muſt be allowed that he diſplays a good deal of erudition, and collects a variety of curious particulars reſpecting the ſubject, which, as far as we recollect, ſeem to have eſcaped the notice of other writers.

This

This pretty long eſſay terminates with the following concluſions; viz.

" That the population of the world began in the Eaſt.

" That in whatever manner the diſperſion of mankind, and the origin of diverſe languages, at what is called the confuſion of tongues, took place, it is evident that they began from the Eaſt, and thence were ſpread over the habitable globe.

" That the firſt empires, ſtates, and governments were alſo in the Eaſt, and Aſia and Africa peopled from thence, ſpreading over Chaldea, India, Perſia, Arabia, Egypt, Tartary, China, and from thence diverging into Europe.

" That each ſucceſſive people, at their firſt migration from the parent ſource, uſed the language in which they were capable to converſe.

" That each language had great affinity with the other; and in proportion as they advanced in refinement, that their poetry was decorated with the rhyme, or correſpondent ſound.

" That the deſcendants of each people *ſtill* uſe the rhyme in the ſtructure of their poetry, as they originally had done.

" That the firſt colonization of European Greece was from Egypt.

" That under whatever names their leaders were called, their language was Egyptian, and adopted the rythmus to which it was congenial.

" That the Greeks, and afterward the Romans were the only people, who, by adding quantity and feet, pretended a melioration of their verſe, by abſtruding the rhyme, which all the other nations of the earth had found ſo natural to language.

" That when the Greek and Roman ſtates loſt the power of conquerors, by which alone their languages were either extended or ſuſtained, the different tongues into which the Greek and Latin were ſplit, each as ſoon as formed, reſumed the rhyme, that had been continued by general uſe.

" That although the language of Greece and Rome for ſome centuries denied the rhyme, by adopting quantity, yet no ſooner did invading nations deſtroy that cuſtom, than a return to the ancient rhyme, in their ſeveral poetries became univerſal, and remains in that priſtine ſtate.

" That, as poetry was primarily introduced in honour of the religion of the country, no ſooner was it reſtored, than the Greek and Latin languages alſo had their rhymes in the ſervice of the Chriſtian Church, a mode that continues in practice, as well in the hymns of the Greek as thoſe of the Roman and other churches. And, in fine,

" That from the firſt ages, rhyme ever was, and now is, and ever will be the univerſal voice of nations." P. 77.

An appendix is ſubjoined, which contains notes and further documents for the illuſtration of the ſubject.

II. *Notices*

II. *Notices relative to ſome of the Native Tribes of North America.* By John Dunne, Eſq.

The uſual occupations of the original Americans, ſuch as hunting, fighting, dancing, &c. which have been related by a great many writers, were not the principal objects of Mr. Dunne's inquiries:

"Not content with ſeeing the bark of a Wigwam, and the outſide ceremonial exhibited to ſtrangers, I wiſhed to know what paſſed in its receſſes, and in the hearts of its inhabitants. My wiſhes were, in this reſpect, fully gratified by the friendſhip of a Miami chief, who, adopting me according to their cuſtom, in the place of a deceaſed friend, by whoſe name I was diſtinguiſhed, entered warmly into my views, and gave me his confidence. I have derived from him a great deal of information relative to his countrymen, which I at leaſt think intereſting. For the preſent, I ſhall confine myſelf to notices reſpecting this friendly chief, and ſome of the works of Indian fancy, which he communicated, with the addition of a few general remarks upon Indian language. In the examples I have ſelected for the view of my friends, I have preſerved, the incidents with fidelity, as he related them, but unleſs I could repreſent them on paper with the united powers of an actor and an improviſatore, an actor too, that extends his imitations even to animals, it would be impoſſible to give an idea of the expreſſive effect of his relations. The chief I ſpeak of, is the celebrated Tchikanakoa, who commanded the united Indians at the defeat of General St. Clair; an uncommon man, for with the talents and fame of an accompliſhed warrior, he is the uniform ſupporter of peace and order, among five or ſix tribes who put their truſt in him; ſimple, wiſe, temperate, ardent in his purſuits; ſpeaking different languages eloquently; attached to the hereditary chief of his tribe, whom he ſupports though he might ſupplant; preſerving his dignity among the vulgar of every rank, by a correct reſerve; to his friends, as it were, unembodied, ſhewing all the movements of his ſoul, gay, witty, pathetic, playful by turns, as his feelings are drawn forth by natural occaſions; above all things ſincere." P. 101.

From the friendly communications of this chief, Mr. D. received various proofs of the exiſtence of genius, of reflection, and of mental enjoyment, in the perſons of the Indians, who have hitherto been repreſented as a ſavage race; an inferior ſpecies of men, whoſe pleaſures were limited to the mere gratification of animal appetite. Thoſe proofs are derived from the narration of certain inſtructive or moral fables, which Mr. D. heard from the mouth of the above-mentioned chief, and which are written at length in the preſent paper. Theſe tales diſplay a good deal of invention, of reflection,

and, in ſhort, of mental activity; for, as this author obſerves, "the ſubjects, the texture, the manners, the images, the leſſons taught, all conſpire to ſhew that they are of native origin; and the *naiveté*, fineſſe, and ſpirit with which they are told, ſtill more forcibly prove them to be the ſpontaneous production of the ſoil."

Some imperfect ſtrictures on the Indian language, which are contained in the latter part of the paper, are not ſuſceptible of a perſpicuous abridgement.

III. *Some Conſiderations on the Hiſtory of ancient amatory Writers, and the comparative Merits of the three great Roman Elegiac Poets, Ovid, Tibullus, and Propertius.* By William Preſton, Eſq.

The principal object of this paper is to prove, that compoſitions on the ſubject of love, are not the productions of rude times, or of the early ages of ſociety; but that, in every country, they begin to make their appearance when an eſtabliſhed form of government, a flouriſhing commerce, wealth, ſplendor, and ſecurity, give a degree of ſoftneſs to the manners of the inhabitants, and introduce the gratification of luxury with ſenſual indulgence. In fact, this author obſerves, very little indeed on the ſubject of love, is to be met with amongſt the early writers, ſuch as Homer, Heſiod, the author of the Argonautics, and the three Greek tragedy writers.

Alcman, or Alcmæon, who appears to have been the firſt writer on love, was a native of Sardis, in Lydia, and flouriſhed at a time when that city had attained an high degree of ſplendor, and conſiderable wealth, which flowed from a flouriſhing commerce. The ſame obſervation may be applied to Alcæus, the illuſtrious poet of Leſbos, and likewiſe to Mimnermus, of Smyrna, or Colophon, and to various others.

After the proofs, which this learned author adduces in ſupport of the above-mentioned propoſition, he obſerves that the late Sir William Jones, in his Commentaries on Aſiatic Poetry, ſeems to conſider amatory poetry as being one of the firſt productions of the human intellect; the offspring and delight of every ſtage of ſociety from the rudeſt to the moſt poliſhed. But Mr. P. then proceeds to ſhow that Sir Wm. Jones was too haſty in making his concluſions, which are not ſupported even by the quotations and inſtances, which he himſelf adduces. In ſhort he does not ſeem to make a proper diſcrimination between the ſtrains of the voluptuary, or ſenſualiſt, and the poetry of love. With reſpect to the three Roman amatory writers, Mr. P. expreſſes himſelf in the following manner:

"The

"The Roman language, however, and the elegant, the luxurious and gallant court of Auguſtus were deſtined to exhibit amatory poetry, in its full perfection, in the perſons of the three great poets, Ovid, Tibullus, and Propertius. Theſe celebrated and juſtly admirable cotemporaries, though they treat on a common ſubject, ſhow much originality of genius and manner, and differ, in a ſingular and ſtriking degree, from each other; while the critical reader ſtands ſuſpended, and is doubtful, on which he ſhall beſtow the preference, and at laſt beſtows it, rather according to his peculiar taſte and fancy, than from a decided conviction of the real ſuperiority of the writer, whom he thus prefers.

"Ovid, Tibullus and Propertius have this in common, that they did not merely produce light and occaſional amorous effuſions, the offſpring of careleſſneſs, chance and leiſure. They ſeem, to have given their whole ſouls and affections to the purſuits of love; to have made that paſſion the grand object of their lives; the great and favourite ſubject of their muſe. This admirable triumvirate appeared, in fact, to have looked on their amatory compoſitions, with the conſcious pride of genius; and to have conſidered them as the ſureſt foundations of their pretenſions to poetical reputation. In forming this judgment of their own pretenſions and talents, they were perfectly well founded; for, in their productions conſecrated to love, they ſhew an energy and talent, a care, a ſtudy, a correctneſs of compoſition, and a knowledge of the human heart, a feeling of all the doubts and uncertainties, the pains and pleaſures, the hopes and fears of the delightful but tormenting paſſion, which they celebrate, ſuch as ſcarcely ever has been equalled in any language, and certainly never has been ſurpaſſed.

"Ovid ſurpaſſes his rivals and contemporaries, in fancy, gaiety, ingenuity, and wit; Tibullus, in nature, pathos, real tenderneſs, ſweetneſs, eaſe and unaffected ſimplicity; Propertius, excels, in ſublimity, loftineſs of manner, dignity and refinement of ſentiment, purity of paſſion, and learning, in which laſt reſpect, he ſometimes however, runs riot, and may juſtly incur the cenſure of pedantry." P. 151.

This author then proceeds to examine their peculiar merits more in detail; to which he ſubjoins ſome obſervations on a few other poets.

ANTIQUITIES.

I. *An Inſcription on an ancient Sepulchral-Stone, or Monument, in the Church-yard of Killcummin, near Killalla, in the County of Mayo; with ſome Remarks on the ſame.* By the Rev. James Little.

In this ſhort paper, to which a delineation of the ſepulchral-ſtone is annexed, Mr. L. endeavours to interpret the diſtorted characters

characters that are engraven on the ſtone, which, as he thinks, denote the burial-place of ſome perſon of diſtinction, the initials of whoſe name are R. T. and who died on the firſt of May, in the year 1102 of the preſent era.

BRITISH CATALOGUE.

POETRY.

ART. 11, *The Sabbath, and Sabbath Walks. By James Grahame. The third Edition.* 12mo. 136 pp. Blackwood, Edinburgh. Cadell and Davies, London. 1805.

No longer ago than in October laſt (vol. xxiv. p. 436,) did we notice the firſt edition of the Sabbath, then anonymous, and already has it attained a third edition, and the name of the author is affixed. We heartily hope that theſe effects were produced in ſome important degree by our unbiaſſed praiſes. The poem, ſpirited and harmonious at firſt, is much augmented and improved; ſome imperfect lines which we remarked are removed, and the book is preſented to the reader with all the elegance of the preſs of Ballantyne. In the beautiful deſcription of the organ one imperfect line is filled up, but one ſtill remains for which we cannot account. We feel ourſelves conſtrained by the tranſcendent beauty of the paſſage to give it entire; but the line of which we ſpeak is the laſt but one. Whatever may have occaſioned this little blemiſh, it is amply compenſated by the new introduction, ſo proper from a Scottiſh poet,

> Nor would I leave unſung
> The lofty ritual of our ſiſter land:
> In veſtment white the miniſter of God
> Opens the book, and reverentially
> The ſtated portion reads. A pauſe enſues.
> The organ breathes its diſtant thunder-notes,
> Then ſwells into a diapaſon full:
> The people riſing ſing, *with harp, with harp,*
> *And voice of pſalms,* harmoniouſly attun'd
> The various voices blend; the long-drawn ailes
> At every cloſe, the lingering ſtrain prolong.
> And now the tubes a ſoften'd ſtop controuls
> In ſofter harmony the people join,
> While liquid whiſpers from yon orphan band

Recal

Recal the ſoul from adoration's trance,
And fill the eye with pity's gentle tears.
Again the organ-peal, loud-rolling, meets
The hallelujahs of the choir: ſublime,
A thouſand notes ſymphoniouſly aſcend,
As if the whole were one, ſuſpended high
In air, ſoaring heavenward, afar they float,
Wafting glad tidings to the ſick man's couch. P. 17.

The Sabbath Walks, which were added in the ſecond edition, are no leſs poetical than the principal poem, and unite the inſpiration of the muſe with that of piety.

But a ſingular queſtion now ariſes: whether the author had ever ſeen the poem next to be announced, which, though now firſt publiſhed, (we believe) muſt have been written many years *. If he had, he muſt yield ſomething of the palm of originality, though we cannot pretend to ſay that we ſee direct marks of imitation. The reſemblances which exiſt appear to us to ariſe ſimply from the unavoidable coincidences of thought on the ſame ſubject †, while the differences are beyond number.

ART. 12. *The Rural Sabbath, a Poem, in four Books, and other Poems. By William Cockin.* 12mo. 183 pp. G. and W. Nicol. 1805.

We have here no young or anxious candidate for fame. The poet, whoſe productions are here given, paid the debt of nature in the year 1801, at the age of 65; and where the principal of theſe poems was found, or by whom it is now brought forward, we are not at all informed. Mr. W. Cockin was a native of Cumberland, a friend of Romney, the painter, and paſſed the greater part of his life in the unambitious occupation of a teacher of writing and arithmetic. A liſt of his works is given, in a ſhort ſketch of his life here prefixed, but we find not one of them noticed by the Review which we have conſulted, except one which was in the way of his occupation, a treatiſe on Rational and Practical Arithmetic, publiſhed in 1766. Mr. Cockin was, nevertheleſs a poet of great merit, and has very happily ſucceeded in writing on the hallowed ſubject of "the Sabbath," which has juſt given celebrity alſo to a more recent bard. The following paſſage, on the ſtillneſs of the Sabbath morn, is much reſembled by the opening of Mr. Grahame's poem, and indeed much

* Part in 1792. See page 61 of that poem.

† The funeral of a beautiful young woman is deſcribed in each poem with great effect. In this, at p. 24; in Mr. Cockin's, at p. 92. Here the two poets have a ſtrong conteſt. Perhaps we ſhould give it to Mr. G. though both are fine.

exceeded

exceeded by it; but the competition is not always ſo unequal, and even the inferior lines are good.

A ſtillneſs reigns
Of ſolemn form, far o'er the lengthen'd vale,
For now attentive to the ſacred call
Which ſanctifies the wonted day of reſt,
Stay'd is the hand of toil, and buſy care;
The team, the ſcythe, the loom, the anvil's beat,
And all is ſeemly ſilence and repoſe. P. 7.

This is fine. But Mr. Grahame's is exquiſite.

How ſtill the morning of the hallow'd day!
Mute is the voice of rural labour, huſhed
The plough-boys whiſtle, and the milk-maid's ſong.
The ſcythe lies glittering in the dewy wreath
Of tedded graſs, mingled with fading flowers,
That yeſter-morn bloomed waving in the breeze:
Sounds the moſt faint attract the ear—the hum
Of early bee, the trickling of the dew,
The diſtant bleating, midway up the hill,
Calmneſs ſits thron'd on yon unmoving cloud.

We neither have, nor can have, many things in our language finer than this exordium, and it is particularly happy as an exordium. The "trickling of the dew" is, indeed, an hyperbole; but that may paſs among ſo many beauties, which are continued alſo for many ſubſequent lines, before the ſubject changes. Mr. Grahame is perfectly unknown to us, but his poetry we always wiſh to know. Mr. Cockin, however, was alſo a poet. Witneſs theſe lines:

The ceremony o'er, [a marriage] in part to greet
The wedded pair, but more, the Muſe would hope,
In honour of the day, a riſing peal
Of light and well-toned bells awakes the mind
To thoughts far ſever'd from low, earth-born cares;
A prime intention; and for which theſe notes
Harmonious, feſtal, and of lively cheer,
Are aptly faſhion'd. Mixing with their chime
Of louder cadence, tunefully combined,
Far up the azure vault, ſolemn and ſlow
Swings the etherial wave; fill'd with the hum
Of air-form'd echoes, ſeeming, as they roll
Along th' apparent void, the diſtant ſtrains
By fits pour'd forth, of ſome angelic choir. P. 21.

It is curious enough that of theſe two Sabbath poets, the one is of the Scottiſh, the other of the Engliſh Church; and a beautiful apoſtrophe to the latter occurs here at p. 53. Mr. Cockin's Sabbath is in four books, and he is more diffuſe on many topics

topics than his ſucceſſor, particularly on modern manners and philoſophy, which he condemns. But he has much poetry. There is alſo conſiderable merit in his Odes "to the Genius of the Lakes," "on the Death of Dr. Johnſon," and "on the Death of Dr. James," of Cumberland.

ART. 13. *Ode to Dr. Thomas Percy, Lord Biſhop of Dromore; occaſioned by reading the Reliques of ancient Engliſh Poetry.* Folio. 38 pp. 7s. 6d. Edinburgh, for Longman and Rees, London. 1804.

A book of mere ſplendour would not be a proper gift to a man of literary eminence; but in this the poetry alſo has much merit; nor ſhould we object any thing to it, except a degree of obſcurity, which many writers think proper for an Ode. We cite the following apoſtrophe in honour of Biſhop Percy:

38.

Albion! on thy unconquered ſhore
Shall Poeſy delight to dwell,
And pour her legendary lore;
While youthful bards with rapture tell
Of joys her angel voice inſpires,
When watching the immortal fires,
That in her awful altars blaze;
Of fairy viſions ever new:
Bright in the rainbow's varying hue,
That circles Fancy's throne, warm in her meteor rays.

39.

Yet when their hearts with tranſport burn;
When ſounds the harp's arouſing ſtring,
To HIM their grateful ſounds ſhall turn,
To HIM their earlieſt offerings bring,
Who ſeiz'd the torch of Genius bright,
Expiring in ſepulchral night,
And fir'd it at the ſource of day:
Its quivering flames the ſhades illume
That deepen in oblivious gloom,
And on the glorious paſt flings heaven's undying ray.

40.

O PERCY! while theſe ſplendours beam
Obedient to thy dread beheſt.
Exiſtence turns her troubled ſtream
From whelming Time's ingulphing breaſt.

It is evident that a few words might be changed here with advantage, as *pour* in the third line being of the ſame ſound with the final word: "*dread* beheſt" is alſo improper, for there was ſurely nothing dreadful in publiſhing the ancient ballads. But

we

we dwell not on theſe points where the whole is meritorious. The author dedicates to Dr. Anderſon, and ſigns himſelf J. S. We have called the book folio, but it may be quarto, for the ſheets have no ſignatures, and the ſhape is equivocal.

DRAMATIC.

ART. 14. *The Venetian Outlaw. A Drama, in three Acts, as performed at the Theatre Royal, Drury Lane. Tranſlated and adapted to the Engliſh Stage. By R. W. Elliſton.* 8vo. 2s. 6d. Baldwin. 1805.

This is a tranſlation from the German, and, as the author ſays, was performed at Drury Lane with unanimous applauſe. A novel on the ſame ſubject, by Mr. M. Lewis, was lately noticed by us.

MEDICINE.

ART. 15. *The Philoſophy of Phyſic, or the Natural Hiſtory of Diſeaſes, and their Cure. Being an Attempt to deliver the Art Healing from the Darkneſs of Barbariſm and Superſtition, and from the Jargon and Pedantry of the Schools. Showing a more eaſy and certain Way of preſerving and recovering Health, than any hitherto known. By the Rev. William Wilſon.* 12mo. Dublin. 1804.

It is not eaſy to gueſs why this book, written profeſſedly to recommend the author's pill and powder to the notice of the public, ſhould be called the Philoſophy of Phyſic. We know that nature has furniſhed us with ſome valuable drugs, which have ſpecific power over particular diſeaſes, as mercury over ſiphylis, and the Peruvian bark over intermitting fevers; and Boerhave did not deſpair, that in time, a remedy might be found equally efficacious in deſtroying the poiſon which produces the ſmall pox. But no philoſopher ever before imagined, that one drug, or compoſition, would be found potent enough to cure gout, king's evil, dropſy, aſthma, conſumption, ſtone, palſy, fevers of all kinds, with twenty other diſeaſes, which this reverend writer aſſures us are all driven away at the approach of his infallible noſtrum. Perhaps, however, the author only means to try the credulity of the public. He has heard of their crowding to ſee a man get into a quart bottle, and the feats pretended to be performed by his medicine, are not much more difficult, or incredible. If that, however, is all he intends, which we ſuppoſe is the caſe, we recommend to him, to leave out the title of reverend, which he aſſumes, but which does not accord with ſuch mummery.

DIVINITY.

DIVINITY.

ART. 16. *The Influence of Chriſtianity on the military and moral Character of a Soldier. A Sermon, preached before a Detachment of the Second Weſt-York Militia, at Whitburn, in the County of Durham: on Sunday, November* 25, 1804. *By the Rev. J. Symonds, B. D. Rector.* 8vo. 43 pp. 1s. Rivingtons. 1805.

This very ſenſible preacher does not heſitate to point out the neceſſity of wars, in the preſent imperfect ſtate of mankind, but even dwells upon the moral and religious advantages belonging eſſentially to the profeſſion of a ſoldier. The following obſervations to this effect are not common, but are yet perfectly well founded.

"The profeſſion of a ſoldier requires him to bring his diſpoſition and habits under the ſtricteſt diſcipline, in all reſpects that belong to his military character: and the military character, ſo far from being at variance with the Chriſtian, or unfitting him for his religious duties, tends to bring his moral diſpoſitions and habits into like diſcipline and order.

"It is a ſubject of gratulation to the friend of religion and order, to ſee how ſoon a large body of men, before rude and diſorderly, conſiſting of all ſorts of diſpoſitions and characters, can be brought into a ſtate of the moſt perfect order, in reſpect to their outward appearance, their diſcipline, their ſubordination and obedience to authority, and every thing that belongs to their military duty. Every part of a ſoldier's duty is order and method itſelf. Now this ſhews what can be done in other reſpects. They who can do ſo much, can do more. They who can bring themſelves, or be brought, into ſo much regularity and order in one part of their character, can bring themſelves into a like regularity and orderly behaviour in other reſpects. They are already half-formed to this regularity of moral conduct, by the diſcipline into which their habits are ſo far brought. Their military habits of order and obedience, like the rudiments of one language, which are a help to the attainment of another, are a ſtep to the formation of their moral ones. Theſe which were before wild and diſorderly, are brought into ſome form and order, and the way is paved for their advancement in other reſpects. They have only to adopt the ſame method, and apply the motives which are to influence their moral conduct, and they will bring the whole into like order and obedience." P. 9.

The preacher afterwards explains the diſadvantages alſo of the ſoldier's ſituation, and points out how the genuine feelings of a Chriſtian are likely to form the beſt poſſible ſoldiers. Theſe, and ſimilar topics, are enforced throughout the diſcourſe; which is highly creditable to the author, and capable of being very extenſively uſeful.

ART.

ART. 17. *The Spiritual Teleſcope: being a ſolemn Inquiry reſpecting the World of Spirits, and the intermediate State of Man, from his Death to his Reſurrection. By J. Bentley, Author of the Divine Logos, &c.* 12mo. 64 pp. 1s. Jones. 1805.

The doctrine of Mr. Bentley is, that man conſiſts of *three component parts*, which are Spirit רוח (*Ruach*), Soul נפש (*Nephaſh*), and *Body*. By the *Nephaſh*, or *Soul*, he means only the principle of animal life, the *Spirit* being the intellectual part. Theſe different parts he endeavours to trace through all the paſſages in the Old and New Teſtament in which they are mentioned, either together, or in ſeparation. His applications and explanations go much further than a ſuperficial reader would expect; and it is impoſſible for us not to admire the ſpirit of ſincere piety which pervades every part of the tract. The hiſtory of Saul and the witch of Endor, is particularly noticed, and illuſtrated on the principles of the author, p. 36—43. When, however, he explains the phraſes of *ſleeping with its fathers*, or being *gathered to its fathers*, of the immortal ſpirit, we think him entirely in an error; thoſe phraſes being, in our opinion, intended to allude only to the ſituation of the body after death, among the bodies of thoſe who had died before. Whence a burial place has obtained the name of a κοιμητήριον, *Cæmetery*, or place of ſleep.

One accidental error pervades the book, which was indeed pointed out to us in a note from the author. Smart's tranſlation of the Pſalms is quoted throughout, inſtead of *Green's*, which he really meant to cite.

ART. 18. *The Churchman's Remembrancer: being a Collection of ſcarce and valuable Treatiſes, in Defence of the truly primitive Doctrines and Diſcipline of the Eſtabliſhed Church.*

No. 3. *A ſummary View of the Doctrine of Juſtification. By Daniel Waterland, D. D. late Chaplain in Ordinary to His Majeſty.* 8vo. 74 pp. 1s. 6d.

No. 4. *The Summe and Subſtance of the Conference which it pleaſed His Excellent Majeſtie to have with the Lords Biſhops, and others of his Clergie (at which moſt of the Lords of the Councill were preſent) in His Majeſties Privie-Chamber, at Hampton Court, Jan. 14, 1603. Contracted by William Barlow, Doctor of Divinity and Dean of Glouceſter. Whereunto are added ſome Copies (ſcattered abroad) unſavory and untrue.* 8vo. 87 pp. 1s. 6d. Rivington's, London. Deighton, Cambridge. Hanwell and Parker, Oxford. 1803. 1805.

It gives us ſincere pleaſure to ſee this uſeful work thus continued. The two firſt numbers were noticed by us in our 22d volume, p. 324, and an account was then given of the origin of the

the publication. The tracts then published were, 1. Dr. Waterland's sermon on Regeneration. 2. Dr. Winchester's Dissertation on the 17th article of the Church of England. Nothing can more properly follow these than Waterland's View of the Doctrine of Justification. Barlow's Account of the Conference at Hampton Court is also valuable, as pointing out, with distinctness, what were the leading objections to the doctrines or discipline of our church, which the dissenters urged at the beginning of the 17th century. This tract, after becoming scarce, was reprinted in the Phœnix, vol. i. p. 139, which book is now also growing scarce, having been published nearly a century ago.

The short prefaces affixed by the present editors, have always been valuable. On Dr. Waterland's view, indeed, there was little required to be said; but in the preface now joined to Dr. Barlow's narrative, a very candid and clear statement is given of the objections which have been thrown out against it. The conclusion is drawn in the following terms:

"When we consider that bishop Barlow's account of this famous Conference is admitted, by all parties, to be the only one set forth, and is accordingly by all parties continually quoted; that it was set forth, not upon his own authority alone, but with the assistance and allowance of several of the great men then present; that no objections to the authenticity of this account, of any consequence, were brought forward for a considerable time after it took place; and that the best of those objections were weakly and suspiciously urged, and never proved; when we see two writers on the puritan side, confessedly their best hands, one, quoting his author to make him speak what he never intended, another confidently denying what a writer of their own affirms to have happened, and then proceeding to give a probable conjecture, in opposition to matter of fact; without hesitation we offer this tract to the notice of the public, as well deserving attention; it has passed the ordeal of its enemies' utmost malice, and is found to be a true and faithful work."

Should the *Churchman's Remembrancer* be continued with the same judgement which has thus far directed it, and of this no reasonable doubt can be entertained, it will form, by degrees, a truly valuable collection for the studious divine, and a most important bulwark against the assaults of schism.

ART. 19. *The Union of the Christian Body stated. A Sermon, preached in Lambeth Chapel, on April* 28, 1805, *at the Consecration of the Right Reverend Henry Bathurst, LL. D. Lord Bishop of Norwich, and published at the Command of his Grace, the Lord Archbishop of Canterbury. By Henry Prosser, D. D. Prebendary of Durham.* 4to. 2s. 6d. Payne. 1805.

In this very energetic discourse, the preacher discusses the analogy of the Christian to the human body. 1. The Christian body

has received frnm the "Head, even Chriſt," great and effectual powers, not only towards its *unity*, but towards its *growth*. 2. The Chriſtian body has received from the "Head, even Chriſt," not only the parts of its internal conſtitution, but alſo the very law of their movements. 3. Unity in the Chriſtian body was of divine deſign and appointment. 4. As in the natural body there exiſts no power without meaning and without uſe, ſo in the Chriſtian body, every ſingle power that *can* actuate, was placed in it that it *might*. If this principle of unity were permitted to duly actuate the Chriſtian body of the land, it would be found, that agreement as to the points of the higheſt moment, affords better reaſons for holding together the Chriſtian body, than any diſagreement as to matters of external and formal concern can ever yield for tearing it aſunder. What remains then for thoſe who bear her appointments and miniſterial truſt, but to let "Charity have her perfect work." This is a truly excellent ſermon.

ART. 20. *Reflections upon the Chapters of the New Teſtament; ſelected from the Writings of approved Divines of the Church of England: intended for the Uſe of the Poor, and ſuch Perſons as may not have the Means of conſulting larger Works of this Nature.* 8vo. 466 pp. 4s. 6d. Hatchard. 1804.

"The following work is offered to the public, for the uſe of ſuch perſons as may not have it in their power to purchaſe larger, and therefore more expenſive books, nor leiſure to read them; it is deſigned for the comfort and aſſiſtance of pious and good Chriſtians;" p. iii.

We recommend this work as well adapted to the good purpoſe for which it was intended. The "approved Divines of the Church of England," from whoſe writings theſe Reflections are compiled, are Oſtervald, Doddridge, Burkitt, Gibſon, Gardiner, Stanhope, Porteus, Horne, Lamy, Robinſon, Clarke.

It is obvious, that the title-page ſhould have ſaid, *chiefly* from Divines of the Church of England; not including Oſtervald and Lamy. Some of Oſtervald's works, however, enjoy a diſtinction to which divines may laudably aſpire; that of being placed in the liſt of books diſtributed by *The Society for promoting Chriſtian Knowledge.*

ART. 21. *Sermons, altered and adapted to an Engliſh Pulpit, from French Writers. By Samuel Partridge, M. A. F. S. A., &c. Second Edition.* 8vo. 7s. Rivingtons. 1805.

In the account which we gave of the firſt edition of this work, at p. 251 of our 25th vol. we omitted to make an obſervation which the occaſion would have juſtified; that the author appears to have been very attentive to his duty, as *Chaplain of a*

Corps of Volunteers. Not leſs than five of theſe ſermons were preached before the Boſton Loyal Volunteers; to whom they are (in fact) eſpecially addreſſed; though adapted to the inſtruction of all hearers, in the preſent circumſtances of our country. The laſt ſermon in the volume was preached before the ſame corps, *on permanent duty at Stamford.* We are glad to find the clergy alert on ſuch occaſions, with their patriotic neighbours; and, in juſtice to the corps, we ſhall make a ſhort extract from this ſermon, on 2 Chron. xv. 1, 2. "Let us fear God; let us be with him; and ſeek him while he may be found of us! With an exhortation to this purpoſe, I ſhall endeavour to leave your minds impreſſed. And while I thus exhort you, I ſhall alſo cordially wiſh and pray, that you may be as attentive and exemplary in the diſcharge of your moral and religious, as you are BY AUTHORITY reported to be, in the execution of your military duties!" This is a ſtrong teſtimony, expreſſed in few words, to the good diſcipline of the corps; and we are aſſured, that the ſame account might truly be given of the Boſton *Yeomanry Cavalry*, and of the volunteers in general throughout the kingdom.

FINANCE.

ART. 22. *A Propoſition of a Syſtem of Finance, or Plan of general Contribution, which was ſubmitted as a Subſtitute for the late Income Tax, and is recommended as a general Relief to the preſent Mode of Taxation, with Hints and Obſervations which Circumſtances have ſuggeſted to the Projector.* 33 pp. 1s. Gower, Kidderminſter. Hurſt, London. 1804.

We have here a reverie of a man apparently very honeſt, and well meaning; but who is fully poſſeſſed with the vulgar error, that the lower and middle ranks pay more to the taxes in proportion to their income, than the rich and opulent. He admits his inability to judge of a project of the magnitude of *his own*, and it is too apparent in his tract: his ſubſtitute for an income tax, is another income tax; the fault he finds in the old one is, that it was "a plan of percentage," and in the page following this cenſure upon it, he gives a table for payments on his own plan, claſſing the contributors according to their incomes; and charging permanent income at £5, and precarious income at £2½ per cent. By precarious income, he means profits of trade, and wages of labour: his project exempts none from the general contribution, "but the poor labourer, or thoſe perſons not in the receipt of £10 per annum," as a precarious income. Here the indulgence of "the projector" does not extend far; for every labourer whoſe weekly earnings amount to 3s. 10d. is excluded from it, and is made a contributor of 5s. a year. Such is the ſubſtance of what we muſt underſtand to have been a communication to ſome great perſon; the writer ſeems to have made a

ſecond

ſecond to the ſame perſon, inforcing the project contained in the firſt; which he gives us under the title of Hints and Obſervations on the Subject, ſuggeſted April 1803; and a third in the month of July of the ſame year, entitled, Further Obſervations; and his third ſupplemental piece informs the public of the motives inducing him to publiſh this plan.

MILITARY.

ART. 23. *Suggeſtions for the Improvement of the Military Force of the Britiſh Empire. By the Hon. Brigadier General Stuart,* M. P. 8vo. 95. pp. Egerton. 1805.

To ſolve the difficult queſtion, "what is the beſt mode of providing and maintaining a force, adequate to the defence of the country, and the ſupport of its influence in Europe?" requires the union of great military experience, with uncommon political ſagacity. But, after all, it will perhaps be impoſſible to reconcile the jarring opinion of ſtateſmen on this momentous ſubject. Yet the rank, character, and ſervices of the author before us, claim, at all events, an attentive conſideration to any plan propoſed by him; and it is manifeſt, from the preſent work, that he has beſtowed much pains in deviſing the ſchemes and regulations which he ſuggeſts, for the improvement of our military ſyſtem.

Two plans are here preſented, for the choice of the government and nation: "the one that there ſhould be only two deſcriptions of land force, and that both ſhould be recruited for by government; the firſt for general ſervice, and the ſecond for home ſervice; and that the whole of the preſent additional force, the militia, and the volunteer infantry, ſhould progreſſively be done away."

"The other,—That, as there are many who may be willing to enliſt for a limited ſervice, and others again who will not be inclined to go to any diſtance from home, theſe inclinations ſhould be taken advantage of, and, with a reference to them, be formed, firſt a regular army, which ſhall be diſpoſable every where, and which ſhall be recruited for by government; ſecondly, a home army, which ſhall be furniſhed by counties, and be diſpoſable throughout the home dominions; and thirdly, a ſtationary militia, procured by ballot, and in which perſonal ſervice ſhall be required."

In diſcuſſing the firſt of theſe plans, the author concurs in opinion with thoſe who condemn "the enliſtment for life, and the ſeverity, or rather frequency of corporal puniſhments." He conſiders theſe as "the principal impediments to our ſucceſs in recruiting for the line," and propoſes, in conſequence, to "divide enliſtments into the regular ſervice, into three diſtinct voluntary periods, which, when united, ſhould compleat a

"ſpace of twenty-four years." To the enrolment for each of theſe periods, or at leaſt of the two firſt, he attaches bounties, and half-pay for life, to all who ſhall have completed the laſt by uninterrupted ſervice.

Various other ſuggeſtions (ſome of which appear to us highly expedient) are connected with this plan; by which the Hon. General propoſes a regular army, conſiſting of 120 battalions of Infantry, 30 of Cavalry, and 10 of Artillery, not including the Guards, Foreign Corps, Staff, Artillery drivers, Veteran battalions, or waggon corps. The whole of the force for general ſervice, will, according to this ſcheme, amount to rather more than two hundred thouſand men. The force for home ſervice, or National Army, would, by this plan, conſiſt of ſomewhat above one hundred thouſand men, raiſed by lower bounties, and deſigned as a nurſery for the moſt diſpoſable force.

In forming his ſecond plan, the author has accommodated his meaſures more nearly to the exiſting ſtate of things, and the ſuppoſed temper and feelings of the nation. Accordingly the regular and diſpoſable force propoſed, is leſs, by twenty thouſand men, than that in his firſt ſcheme; and the Army of Reſerve for home ſervice, (to be levied by the counties), conſiſts of only eighty thouſand men, but the National Militia is to be two hundred thouſand, with a Supplementary Militia of half that number. This laſt body, being confined in point of ſervice to the reſpective counties, is avowedly deſigned to anſwer the purpoſe of the preſent Volunteers.

It is certainly a recommendation of both the above plans, that they admit of no ſervice by ſubſtitute; the high premiums given to Militia ſubſtitutes, being undoubtedly one great impediment to the recruiting ſervice. But whether the removal of that competition, together with the adoption of the author's propoſals for meliorating the condition of ſoldiers, would rapidly complete the two regular armies which he would eſtabliſh, (for foreign war, and for home defence) we will not take upon ourſelves to determine. In juſtice, however, to this gallant officer, and public-ſpirited author, we muſt declare that the work before us, ſhews an intelligent and active mind, and will deſerve the attention of Government, whenever it ſhall be deemed expedient to reviſe, and new model our military regulations.

NATURAL HISTORY.

ART. 24. *A Series of Eſſays introductory to the Study of Natural Hiſtory. By Fenwick Skrimſhire,* M. D. *lately Preſident of the Natural Hiſtory Society of Edinburgh, Author of a Series of Popular Chymical Eſſays.* 2 vols. 12mo. 7s. Johnſon, 1805.

The Chemical Eſſays of this author, reviewed by us, vol. xxii. p. 231. appeared to us not only popular, as they were termed

termed, but rather ſuperficial; and the ſame character evidently belongs to theſe. The materials, the doctor informs us, were originally collected with a view of delivering a courſe of lectures on Chemiſtry, and Natural Hiſtory, but not being ſo employed, in conſequence of profeſſional engagements, are reſpectfully offered to the public in the form of Eſſays.

The author may here be ſaid to give the general heads of every department of Natural Hiſtory, following the arrangement of Linnæus. But though his book may very uſefully be employed to infuſe into young or inexperienced readers, a taſte for theſe improving ſtudies, he is not always careful to accommodate his language to the purpoſes of inſtruction. How many of his readers will comprehend what he means, when he tells them, that the bee "furniſhes man with a delicious *condiment*, and an exhilarating drink?" If they ſhould diſcover that the drink means mead, they will hardly unravel that extraordinary word condiment, which exiſts almoſt excluſively in dictionaries. He ſhould alſo have been more careful of his facts, than to tell them, that the *Carteſian* Philoſopher teaches, that the formation of natural objects proceeds from the fortuitous concourſe of atoms. This is quite a new accuſation. The book; however, has merit as a mere introduction.

AGRICULTURE.

ART. 25. *Two Tracts. Firſt, Thoughts concerning the Uſes of Clay Marl, as Manure: Second, Thoughts, or Queries, concerning the Uſes of Agricultural Salts, in the Manufacture of Manures; and alſo concerning the proper Modes of decompounding Pit-Coal, Wood, Peat, Sods, and Weeds, to increaſe the future Means of making Manure. Alſo, An Appendix; containing, Firſt, Thoughts concerning puncturing Wood for its Preſervation; and, Secondly, Concerning the Erection of Kilns at New Malton, in Yorkſhire, to extract Tar from Pit-Coal, and uſe the Coke in the Calcination of Limeſtone. By the Hon. and Rev. James Cochrane, Vicar of Manfield, in the County of York, and formerly Chaplain to the Eighty-ſecond Regiment of Foot.* 8vo. 65 pp. 2s. Mawman, &c. 1805.

The title-page being very ample, we ſhall be ſatisfied with recommending this work to the notice of improvers of agriculture; and with expreſſing our hope, that "thoughts" of this kind (extended as they are) do not interfere with the thoughts which ſhould principally occupy the mind of a ſpiritual incumbent. The author is not (we preſume) a Magiſtrate; for ſuch a one would not propoſe that his tenant ſhould "prove upon oath, at the Quarter Seſſions, that certain experiments upon his farm have been completely ſucceſsful." P. 24. There is not (we hope) a Bench of Juſtices in England, that would adminiſter an oath ſo extra-judicial and illegal.

TRAVELS.

ART. 26. *A Tour in America, in* 1788, 1789, *and* 1790, *exhibiting Sketches of Society and Manners, and a particular Account of the American Syſtem of Agriculture, with its ſeveral Improvements. By Richard Parkinſon, late of Orange Hill, near Baltimore. Author of the Experienced Farmer. Two Vols,* 8vo. 15s. Harding. 1805.

This is as ſingular a book as ever we peruſed, and if the account given of the fate of emigrants to America, be accurate, the author has done a meritorious deed in relating the tale of his perſonal diſappointments. By this narrative, no adventurer in the farmer's line, from Europe to America, ever did, or ever can, ſucceed. The poverty of the ſoil is repreſented as ſo great, that though the lands are cheap, the cultivation will not pay for the labour, and the greater part of the ſpeculators in this way, have brought themſelves and their families to ruin.

But as Mr. Parkinſon ſeems a little querulous, perhaps matters have been a little exaggerated; at all events, they who propoſe to exchange this country for America, will do well to give theſe volumes a very careful peruſal. The writer ſeems to be a man of ſtrong good ſenſe, and to all appearance ſo good a farmer, that the wonder is, why he ever left his native place. His narrative terminates abruptly, but the volumes contain much uſeful information concerning all the various branches of agriculture, as purſued both in England and America, interſperſed with ſome very entertaining anecdotes, for ſome of which we wiſh we had room.

MISCELLANIES.

ART. 27. *A Letter to a Country Clergyman, occaſioned by his Addreſs to Lord Teignmouth, Preſident of the Britiſh and Foreign Bible Society. By a Sub-urban Clergyman.* 8vo. 2s. Hatchard. 1805.

The Letter to Lord Teignmouth, by a Country Clergyman, was greatly cenſured for its aſperity, and certainly was diſtinguiſhed by a zeal, the proper direction as well as meaſure of which, in that inſtance, was highly queſtionable. This preſent pamphlet is written in vindication of Lord Teignmouth, and of the ſociety over which he preſides, with much dexterity, good humour, and force of argument. The introduction of the Vaccine Inoculation, by way of illuſtrating the author's poſition, is very happy and facetious; and we think that whoever chooſes to poſſeſs the means of giving a ſatisfactory reply to the allegations urged againſt the Bible Society, which conſiſted rather of apprehenſions

of

of what might eventually happen, than of evils actually exiſting, will find in this pamphlet all that is neceſſary. It certainly proceeds from the pen of ſome experienced writer, and we have not often ſeen an adverſary's weapons more ſucceſsfully turned againſt himſelf.

ART. 28. *A Meteorological Journal, for the Year* 1804. *Kept in Pater-noſter Row, London. By William Bent.* 8vo. 14 pp. 1s. 6d. Bent. 1805.

We have little at preſent to ſay of this Journal, which we have regularly noticed ſince its commencement in 1793. It is uſeful that ſuch journals ſhould be kept in various places, and the compariſon of this with the obſervations made at the rooms of the Royal Society, may ſerve to ſhow the differences which take place, even at ſo ſmall a diſtance, ſome of the cauſes of which may be obvious.

ART. 29. *The Young Mathematician's Aſſiſtant, or Schoolmaſter's Guide: being a ſhort and comprehenſive Syſtem of Arithmetic; with Vulgar and Decimal Fractions; Algebra; Geometry, with its Application to Menſuration of Superficials and Solids; Trigonometry, Plane and Spherical; Surveying of Land, with ſeveral curious and uſeful Methods of taking Diſtances, &c. &c. &c. To which is prefixed, a Method whereby Farmers, &c. may find the Contents of a Field nearly, without a Chain or any Calculation. By George Bagley, Teacher of the Mathematics, and Author of the Grammar of Eleven Languages.* 4to. 172 pp. Shrewſbury, printed. Longman, &c., London. 1805.

So copious is the promiſe of this title page, that we could not give it full ſpace in our page. The object of the author ſeems, indeed, to have been to crowd a vaſt quantity of information into as ſmall a compaſs as poſſible, and if the obſcurity too often attendant on ſuch compreſſion, do not impede the utility of his book, the purchaſers can have no cauſe for complaint. The pages are very cloſely printed, and the plate at the end overflows with diagrams.

ART. 30. *A general Dictionary of Chemiſtry, containing the leading Principles of the Science, in regard to Facts, Experiments, and Nomenclature. For the Uſe of Students. By William Niſbet, M. D. Fellow of the Royal College of Edinburgh, Member of the Medical Societies, &c.* 12mo. 415 pp. 8s. 6d. Highley. 1805.

Dr. Niſbet has been ſeveral times before us, with various uſeful compilations. Whether he is now dead, or only removed to ſome other ſphere of action, we are not told; but his papers, intended for this volume, are ſaid to have been left imperfect,

and to have been filled up by another hand. "In this compilation," ſays the preface, "we are principally indebted to the lectures of the late Dr. Black; to Mr. Parkinſon's very neat and accurate Compendium; to Dr. Thomſon's and Mr. Murray's Chemical Works; to the Tables of Dr. Pearſon, Mr. Davy, and other ingenious authors. We have given the authorities to each article, which will render it more important to the ſtudent.

The very ſmall, yet clear type in which this book is printed, is extremely favourable to compreſſion; and in fact it appears to contain full as much as any purchaſer could poſſibly expect. At the end are ſeveral very uſeful tables, which are here brought together from many philoſophical works. We have no doubt that many perſons will be glad of ſo very compendious a book of reference in Chemiſtry. As a ſmall ſpecimen, we give the article following.

"MURIAT. Muriat of ſoda is the moſt abundant ſalt in nature. To it the water of the ocean owes its ſaltneſs; and it is found in three different ſtates. In the ocean, in ſprings, and in rocks, or in immenſe ſtrata. In warm climates it is procured by ſpontaneous evaporation; but in cold countries it can only be procured by evaporation, the conſequence of the application of heat. It is generally impure in its firſt proceſs, by the admixture of other ſalts, which render it deliqueſcent, and give it a bitter taſte, and various proceſſes are employed to purify it. In this laſt ſtate, it acquires an agreeable ſaline taſte. It is ſoluble in rather leſs than three parts of cold water, and is the ſame in hot water. Its proportions are 35 parts of ſoda, 40 of muriatic acid, and 25 parts of water."

Here is certainly much information within a very ſmall ſpace, which is the general character of the book. We do not perceive that the authorities are quoted ſo regularly as the preface might lead the reader to expect; but there is no reaſon to doubt of the correctneſs of the matter contained. The chief objection to the book is, that the appendix occupies nearly half of it; and contains many of the moſt eſſential articles. Perhaps the change of the compiler occaſioned this imperfection.

ART. 31. *Exerciſes on the Globes, interſperſed with ſome Hiſtorical, Biographical, Chronological, Mythological, and Miſcellaneous Information. On a new Plan. Deſigned for the Uſe of Young Ladies. By William Butler. Teacher of Writing, Accounts, and Geography, in Ladies Schools and Private Families.* 12mo. 4s. Mawman. 1803.

We have no ſcruple in ſaying, that this is one of the beſt and cheapeſt books of the kind that have come before us. It agreeably blends a great deal of amuſement with much important inſtruction, is very ingeniouſly arranged, and, what is not its leaſt

merit,

merit, very neatly printed. The former editions of this work, by ſome accident, did not come into our hands.

ART. 32. *Selections from the Works of Taylor, Hooker, Hall, and Lord Bacon, with an Analyſis of the Advancement of Learning. By Baſil Montagu, Eſq. A. M.* 12mo. 5s. Mawman. 1805.

The compiler made this publication a relaxation from ſeverer ſtudies, and has produced an intereſting little volume. As the works of the original authors, however they may deſerve it, do not find a place in every collection, Mr. Montagu is entitled to thanks for the bringing, at an eaſy rate, ſome of their moſt admired paſſages before the common reader. This book is remarkably well printed.

ART. 33. *Report of the Committee for managing the Patriotic Fund, eſtabliſhed at Lloyd's Coffee Houſe, July 20, 1803. Part Firſt and Second.* 8vo. 1805.

The eſtabliſhment of this Fund is among the things which reflect immortal honour on the generous ſpirit of the Engliſh nation. As ſoon as the country was roufed to arms by the perfidy of an inveterate enemy, a determination ſhowed itſelf to encourage and reward the noble exertions of our gallant defenders, by land and ſea. A prodigious ſum of money was raiſed for this purpoſe, and a committee of reſpectable merchants, and others, was conſtituted to direct and regulate its diſtribution. Theſe Reports record ſome of the moſt noble and extraordinary deeds of enterprize and valour, which have been progreſſively rewarded from theſe funds; and the Committee appear to have diſcharged the truſt repoſed in them, with unexceptionable judgment and diſcretion. The books, we believe, are not ſold, but if they were, an addition to this highly laudable Fund might be reaſonably expected.

ART. 34. *A Pocket Encyclopædia, or Miſcellaneous Selections. Being Rudiments of uſeful Knowledge, from the firſt Authorities, deſigned for Senior Scholars in Schools, and for Young Perſons in general, containing Information on a variety of Subjects, not to be found in any Book of general Uſe in Schools, and yet by all Perſons neceſſary to be known. Compiled by J. Guy, of the Royal Military College, Great Marlow.* 12mo. 6s. Cuthell. 1805.

This is a convenient, uſeful, and cheap manual, which muſt be acceptable to a great variety of readers, as it conveys information upon a number of ſubjects, which, though generally familiar, are often but imperfectly underſtood. In what manner this is done will appear from the following ſhort ſpecimen.

"EBONY is brought from the Indies; it is exceedingly hard and heavy, and capable of a very fine poliſh, and on that account it is uſed in inlaid works, toys, and moſaic. *Moſaic works* are an aſſemblage of marble, ſhells, ſtones, glaſs, &c. of various colours, cut ſquare, and cemented or inlaid. This is ſometimes done with wood, and the ancients were uſed to adorn their richeſt furniture with a moſaic, ivory, ebony, and the fineſt woods. Of ebony there are divers kinds, black, red, green, &c. all of them the product of the iſland of Madagaſcar. The iſland of Maurice (Mauritius) furniſhes part of the ebony uſed in Europe."

A ſecond edition will doubtleſs exhibit improvements and corrections, for both of which there is room.

ART. 35. *A Sequel to, or continuation of the Memoirs prefixed to the Works of the late Reverend and learned George Bingham,* B. D. *Or a Defence of the Conduct of his Succeſſor, the preſent incumbent of Long-Critchill, with More-Critchill annexed, againſt the unfounded inſinuations conveyed to the Public, through the channel of theſe Memoirs. Addreſſed to the Clergy of the County of Dorſet, by the Succeſſor.* 8vo. 27 pp. *Printed and delivered gratis, by* S. Simmonds, Blandford; *by* Longman, London, &c. 1805.

ART. 36. *An Anſwer to the Reply, or Defence of the Rector of Critchill. By the Rev. P. Bingham,* LL. B. *Rector of Enſham, in the County of Dorſet.* 8vo. 37 pp. 1s. Wincanton, printed. Nichols and Son, London, &c. 1805.

Theſe two pamphlets ariſe out of a work, reviewed in the former part of this number, (ART. ix.) and we muſt ſay, that we wiſh they had not ſo ariſen; ſince they relate to a private, rather than a public tranſaction, and exhibit only a diſagreeable altercation between two clergymen. In his memoirs of his father, Mr. P. Bingham thought proper to attack the preſent incumbent of one of his father's livings, for having taken that preferment to hold for a minor, and not having reſigned it, according to promiſe, when that minor was of age to take it. The incumbent, however, appears to us to make a ſatisfactory defence. He proves, that very ſoon after the ſtipulated time, he did actually ſend in his reſignation to the Biſhop; who from ſome conſideration of his own, relative to the perſon intended to be preſented, did not accept it. Mr. B., in his reply, throws out ſeveral inſinuations; but, as he does not prove, either that the idea of preſenting the ſame perſon, is given up by the family, or that Mr. Marſh, the incumbent, received the preferment under a general promiſe of reſignation, at a given time, we cannot think that he eſtabliſhes his accuſation. Mr. M. promiſed to reſign in favour of the ſon of the patroneſs, but not in favour

of

of any unconnected perſon; and as the principal point ſeems to continue in ſuſpenſe, it is plain, by the Biſhop's not accepting his reſignation, that *he* thinks the actual incumbent ought in the mean time to continue.

Mr. M. has printed his defence, with the pages continued from the memoirs, and begs that it may be bound up with them: Mr. B. deprecates this addition, and recommends it to be bound rather with his anſwer. We ſhould recommend expunging the original paſſage from the memoirs, and putting away both the pamphlets.

ART. 37. *A Second Edition of "The Statement," "The Addreſs," and "The Remarks" on the "Counter-Statement," relative to a late Withdrawment from a Diſſenting Independent Congregation; with a Poſtſcript by the Writer of the Statement.* 3s. 6d. Conder. 1805.

This, and two or three other pamphlets on the ſame ſubject, have lain on our table for ſome months, as we heſitated whether they were of ſufficient importance for notice; and, perhaps, it would have been better for all parties, if they had neither ſolicited our opinion, or that of the public. They relate to a quarrel, which appears to have ariſen from a cuſtom among ſome claſſes of the diſſenters, of requiring teſtimonials of pious and moral conduct, before the members of one meeting can be admitted into another; but the manner in which this quarrel has been conducted, although the combatants place themſelves in a very ſerious attitude, and pelt one another with texts of ſcripture, will, we apprehend, tend more to amuſement than edification. A Mr. Ryland, had for ſome years been a member of the *church*, as it is called, in Eaſt-cheap, but finding it inconvenient to come from his houſe at Camberwell, to attend this *church*, he determined to join the *church* of a Mr. Collyer, at Peckham, and gave notice of this to Mr. Clayton, paſtor of the *church* of Eaſt-cheap, and demanded a few lines from him to Mr. Collyer, by way of teſtimonials. Mr. Clayton thought proper to decline this, until he ſhould call *the church* together, and Mr. Ryland declined ſummoning the church, but while matters were in this ſtate, Mr. Collyer conſented to accept Mr. Ryland, as a member of *his church*, without any teſtimonials. Here the matter might have reſted, had not Mr. Clayton, in one of his letters to Mr. Ryland, thrown out ſome reflections on the behaviour of *Mrs.* Ryland, which this indignant lady inſiſted upon having explained, and demanded a call of the *church* of Eaſt-cheap. The church accordingly met, and paſſed a reſolution of a retroſpective kind, againſt the conduct of Mr. and Mrs. Ryland, which, in Mr. Ryland's opinion, rendered the preſent publication abſolutely neceſſary. The moſt intereſting part of it, is Mrs. Ryland's addreſs

addreſs to Mr. Clayton, which is written with uncommon ſpirit, though perhaps not without a daſh of the bitterneſs of "enraged woman."

The reſolution of the *church* dealt in generals, but the ſubſequent correſpondence unfolds the crimes of this unhappy couple, which conſiſt of the following items:—1. Frequenting the theatre: 2. Going to Vauxhall: 3. Dancing and cards: 4. Sabbath-breaking: 5. Gaiety: 6. Light reading, and uſeleſs impertinent curioſity: 7. Swearing in Mr. R.'s family: 8. Irreverence at publick worſhip: 9. Their making the houſe of God a nurſery for infants: And 10thly, That Mr. R. was once wicked enough to intimate, that he could join in communion with the church of England.

Of theſe charges, Mr. Ryland denies ſome poſitively, and others he admits in a ſmall degree; as, that in the courſe of twenty years, he had been four or five times at the theatre; that he was once at Vauxhall, and once had a meeting of young people at his houſe in the country, and actually did borrow a pair of card-tables, and probably the cards themſelves, to entertain the dowagers of the party; he admits alſo, one act of ſabbath-breaking, namely, returning to town on a ſabbath-evening; and, as to gaiety, confeſſes that his family have been guilty of being dreſſed, when they went to dine with a large party. Theſe admiſſions, ſome of our readers may think, tend to ſoften matters wonderfully, but Mr. R. has thought proper to ſtrengthen his cauſe by recrimination. For example, he mentions another member of Mr. Clayton's church, (not yet expelled) who returned to town once on a ſabbath-noon, and once on a ſabbath-afternoon, and on both occaſions from that wicked place, Ramſgate. Gaiety in dreſs, too, he allows, but quotes as juſtifiable precedents, the "paſtor's coat cut in the very neweſt faſhion, his cravat tied in the ſmarteſt trim, and his hair arranged altogether in ſtyle." Here is a precious example! but what is worſe, poor Mrs. Clayton, the paſtor's lady, who appears hitherto as quiet as Mrs. Trulliber, in Joſeph Andrews, is brought on the ſcene to exhibit her wig—"a brown curled wig, alamode;" and, with reſpect to light reading, and impertinent curioſity, this ſame lady, we are told, "*cannot live* without reading a very ſcurrilous, indelicate, and profane newſpaper."

Such is the outline of this contemptible controverſy, contemptible in the avowed cauſes, and yet more ſo in the manner in which it has been aggravated, by vulgar recrimination, and rancour. As to the juſtice of the cauſe, we ſhall not trouble our readers with a deciſion, yet it is but fair to add, that from all that appears in evidence, *pro* or *con*, the accuſations againſt Mr. and Mrs. Ryland, would never have been made the ground of ſerious complaint, had they not withdrawn from the *church* of Eaſt-cheap. Had it not been for this unpardonable crime,

we

we do not ſay, that they might have gone to the theatre, or to Vauxhall, but they might have kept their coach, they might have dreſſed for dinner, their children might have ſqualled in the pew, Mr. R. might have taken his afternoon's nap, and conſequently Mr. Clayton's cravat, and his lady's wig, might have been yet reconcileable with the terms of *non-conformity*.

ART. 38. *Geography made eaſy for Children: With a ſhort and familiar Account of the principal New Diſcoveries. From the Circle of the Sciences. By John Newbery. The third Edition, improved, and adapted to the modern Diviſions of Europe; and illuſtrated with Copper Plates and Maps.* 8vo. 207 pp. 3s. Darton and Harvey. 1804.

The end propoſed by the editor is "to unite brevity with clearneſs, and to convey information agreeably." This end is very ſucceſsfully attained. Children, and their teachers, may join in thanks to Mr. Newbery, on this, as on other occaſions. At p. 168, we read concerning "Canada, or the province of Quebec, that the European inhabitants, being deſcended from the French, are of the Romiſh religion, and have a Biſhop of that perſuaſion, appointed by his Britannic Majeſty." We believe that the Proteſtant Biſhop appointed by his Majeſty, Dr. Mountain, well known, and highly reſpected in England, is ſtill living at Quebec.

ART. 39. *The Confeſſions of William Henry Ireland. Containing the Particulars of his Fabrication of the Shakſpeare Manuſcripts; together with Anecdotes and Opinions (hitherto unpubliſhed) of many diſtinguiſhed Perſons in the Literary, Political, and Theatrical World.* 8vo. 317 pp. 7s. 6. Goddard. 1805.

In the year 1796 this author publiſhed a ſhort pamphlet, confeſſing himſelf the fabricator of certain manuſcripts, attributed to Shakeſpeare, a moſt extraordinary inſtance of perſonal intrepidity on one ſide, and of popular deluſion on the other. This pamphlet, from the ſingularity of the tale which it revealed, was eagerly bought up. It was publiſhed at one ſhilling, and has ſince ſold for a guinea. This circumſtance has induced the author to republiſh it, with large additions, and the whole taken together will excite pity from ſome, indignation from others, and great aſtoniſhment from all. The moſt extraordinary incident recorded in the whole tranſaction, ſeems to be the following, which we exhibit as a ſpecimen of the work, which we ſhall then diſmiſs to its proper fate.

"THE QUINTIN.

"The morning after my preſentation of the leaſe, the firſt perſon ſent to by Mr. Samuel Ireland, was ſir Fr*d*r**k Ed*n, who, after a very ſtrict examination of the deed, gave it as his decided

decided opinion that the inſtrument was valid; and on looking at the impreſſions on the ſeals, that under the ſignature of Shakeſpeare he affirmed was a repreſentation of a machine called the Quintin; for an account of which Stow the hiſtorian was referred to; who ſtates that the Quintin was uſed by the young men, in order to inſtruct them in the art of tilting on horſeback with the lance; the machine being conſtructed as follows:—An upright beam was firmly fixed in the earth, at the top of which was a bar placed horizontally, moving on a pivot. To a hook at one end of the bar was hung a large iron ring; while from the other extremity was ſuſpended a large bag filled with ſand. The object of the tilter was to unhook the ring, and bear it off upon the point of his lance when at full gallop, which if he failed to accompliſh with dexterity, the bar moving ſwiftly on the pivot ſwang round the bag, which, coming in contact with the rider's back, was almoſt certain of unhorſing him. As this amuſement ſeemed to bear ſo great an analogy to the name *Shake-ſpear*, it was immediately conjectured that the ſeal muſt have belonged to our bard; and from that moment the Quintin was gravely affirmed to be the ſeal always uſed by our monarch of the drama.

"I ſhall merely ſtate, that, on cutting the ſeal in queſtion from an old deed at chambers, I never even looked at the impreſſion; and, if ſuch had been the caſe, I ſhould not have known that the ſtamp on the wax repreſented the Quintin—a machine of which I had never heard until after the delivery of the deed as before ſtated." P. 53.

ART. 40. *Suggeſtions towards forming a Plan for the Encouragement, Improvement, and Benefit of the Arts and Manufactures in this Country, on a Commercial Baſis. In Two Letters, addreſſed to Robert Udney, Eſq. Dated Dec.* 22 *or* 23. *By Joſiah Boydell.* 1805.

The diſtinguiſhed taſte of this gentleman for the fine arts, and his perſonal liberality in all which they involve, we have had frequent occaſion to admire, and to point out for imitation. The plan propoſed in theſe letters, has been in ſome degree anticipated by a noble and honourable liſt of individuals, who have incorporated themſelves into a ſociety for the particular encouragement and reward of the artiſts of this country.

Mr. Boydell propoſes the inſtitution of a company for the ſame excellent purpoſes, the advantages of which he ſpecifies in detail. His letters to Mr. Udney will ſuggeſt many important hints, which probably will not be unattended to by the noble ſociety above-mentioned. To the inſinuation of foreigners, that our climate, lives, and minds, are not congenial with the arts, Mr. Boydell adduces as a ſufficient anſwer, the Ugulino of Sir Joſhua Reynolds, the Regulus of Weſt, the works of Wilſon,

Turner, Banks, Flaxman, and many others of our countrymen. We have experienced much ſatisfaction from this production, which evinces great patriotic zeal, and a very extenſive knowledge on the ſubject it diſcuſſes.

ART. 41. *A Propoſal of a Bible Society for diſtributing Bibles on a new Plan. Submitted with the Hope of making thereby the Holy Scriptures more read, and better underſtood. By John Reeves, Eſq.* 8vo. 36 pp. 1s. G. and W. Nicol, &c. 1805.

The general plan for diſtributing Bibles has been to render them as cheap as poſſible: the conſequence is, that they have been meanly printed, and, in all reſpects, inconvenient and unreadable books. "The book," ſays Mr. Reeves, "is of ſuch mean paper and print, that it is a Bible only *nominally*; for no eyeſight, no perſeverance, not the moſt ardent piety can ſupport a perſon, of any age, in a ſteady, continued peruſal of it. The kingdom is inundated," he adds, "with theſe *nominal* Bibles. It is always the worſt printed book, even in the meaneſt houſe; for if a cottage has a book of ſongs, or of tales, together with the Bible, the former is always the better printed book of the two." P. 7. He admits that this "unſeemly degradation of God's word is no other than the conſequence of the beſt intention for making it univerſally known." But ſtill he contends that it is a degradation. Mr. Reeves's plan is exactly the contrary to this. His object is to provide ſuch Bibles for diſtribution as may incline the poſſeſſor to read them, and induce him to preſerve them with care. Nothing but the great difficulty, or rather the impoſſibility, of perſuading eſtabliſhed Societies to change their plans, has led him to propoſe a new Society for this particular purpoſe. He ſpeaks with the higheſt reſpect of the Society for Promoting Chriſtian Knowledge, of which he is a valuable member; he ſpeaks in a ſimilar manner of the Bible Society; but he wiſhes for a new Society to perform what they, he has ſtrong reaſon to ſuppoſe, will not undertake. We have read his tract with great attention, and feel that there is much good ſenſe in his opinion, and very great cogency in his arguments.

His plan therefore tends to provide better Bibles for our leſs opulent brethren; "that there may be in every houſe in the kingdom no longer a mean *nominal Bible*, but a readable, inſtructive Bible, that will attract the reader either by the faſhion or method of it; and will be valued by its owner as a book, beſides being regarded as the depoſitory of God's word, becauſe it will ſurpaſs in price, and figure, every other volume in the poor man's library." P. 22. He thinks it may be expedient in ſuch a plan to divide the whole Bible into four deliveries, giving firſt the New Teſtament, and promiſing the books of Moſes, the hiſtorical books, and the prophets, in due ſucceſſion, if proper uſe be made of the firſt. Some arguments are uſed in favour of ſubjoining

ſhort

ſhort notes, which Joſeph Bingham and others have wiſhed, but this is a remoter part of the deſign. The preſent propoſal is circulated with the hope of forming ſuch a Society, in which Mr. Reeves would willingly take an active part, and we know has benevolent deſigns of great extent for the ſupport and encouragement of it.

ART. 42. *A Vindication of the Modern Hiſtory of Hindoſtan, from the groſs Miſrepreſentations, and illiberal Strictures of the Edinburgh Reviewers. By the Author.* 8vo. 88 pp. 1s. 6d. White and Faulder. 1805.

The Hiſtorian of ancient and modern Hindoſtan has here publiſhed a very ſpirited vindication of himſelf againſt the harſh ſtrictures of the Edinburgh Reviewers. In the opinion of the moſt competent judges no vindication was neceſſary, becauſe the attack was in reality without cauſe. Mr. Maurice was violently cenſured for writing the Hiſtory of India without a knowledge of the native dialects; though every thing that is worth knowing in them has been transfuſed into Latin, or into ſome modern languages; and the Sanſcreet, on which the Reviewer lays a moſt ridiculous ſtreſs, certainly contains no materials which can be admitted into authentic hiſtory.

We have no heſitation in ſaying that, if a vindication can be conſidered as required, Mr. Maurice has completely ſucceeded in it. In anſwer to an illiberal ſneer againſt him "for writing on a ſubject of which he had *no* knowledge," this author gives the following rapid but ſatisfactory outline of his authorities:

"Nor are thoſe materials, after all this idle gaſconade about Eaſtern languages and ſcience, either few in number, or deficient in point of importance and authenticity. They are not, indeed, Sanſcreet *authorities*, but who is there, except Mr. Wilkins in Europe, and two or three Aſiatic ſtudents, that know any thing of Sanſcreet, at leaſt ſufficiently ſo to preſent the public with a hiſtory of India from native ſources. In this great dearth of Indian knowledge I had flattered myſelf, that the names of authors of ſuch univerſal and deſerved celebrity in the path of Aſiatic hiſtory, as Abulfeda, whoſe eſteemed Moſlem Annals have been given us in an elegant tranſlation, by the learned Reiſke, in five quarto volumes, and which, with Elmagin's Saracenic Hiſtory, tranſlated by Erpenius, are cited in almoſt every page, poſterior to the commencement of the Hejira, to correct or confirm the ſtatements in Feriſhta,—of which I deeply regret we have no more accurate tranſlation, and ſhall be very much obliged to theſe learned Perſic ſcholars, when they are pleaſed to indulge us with a better. Mirkhond, the Perſian hiſtorian, an authentic tranſlation of whoſe valuable work has been lately publiſhed at Vienna, under the title of "Hiſtoria Regum Perſarum poſt firmatum in Regno Iſlamiſmum," bringing that hiſtory down to the year of Chriſt

Chriſt 1150. This, with Stephen's General Hiſtory of that country from the *ſame* Mirkhond, was amply ſufficient for my purpoſe of detailing the events that befel the Perſian empire, in the early annals of the Hejira; which events, as well as the conqueſts of the Arabians recorded by Abulfeda, and Profeſſor Ockley, in his Hiſtory of the Saracens, though deemed irrelevant by the Reviewer, were abſolutely neceſſary to be narrated on account of their influence on the affairs of India, afterwards ſucceſſively conquered by theſe Arab and Perſian invaders of the higher Aſia: Ebn Abdollatif, author of the Lebtarikh, tranſlated into Latin, and publiſhed in Thevenot. Ulug Beg, whoſe Epochæ Celebriores of the great Aſiatic Empires, were ſo highly important for the elucidation of their intricate Chronology. Of Abulfaragius, author of the Hiſtory of the Arabian Dynaſties, with Pocock's Supplement to thoſe Dynaſties. Of Abulghazi Bahadur, whoſe Hiſtory of the Tartars, is the only authentic one on record. The Hiſtory of Gengis Khan, compiled from Fadlallah, Abulcair, and other Oriental writers, by M. De Le Croix, the elder. Sheriffeddin and Arabſhah's Hiſtory of Timur Bec, with Profeſſor White's Inſtitutes of that renowned chieftain. Ebn Haukal's Oriental Geography given us by Ouſeley. Al Edriſi, the Nubian Geographer. Anciennes Relations of Renaudot. Travels in India, of Marco Paulo. The Ayeen Akbery, Aſiatic Reſearches, Maffæi Hiſtoria Indica, De Laet's India Vera. Gladwin's tranſlation from Perſian MSS. of the Reigns of Jehanguire, Shah Jehaun, and Aurengzebe. Scott's Hiſtory of Dekkan from Feriſhta—the tranſlated work of Golam Hoſſain, the geographical works of Rennel, together with all thoſe writers and travellers enumerated in a former page as illuſtrative of the events of the two laſt centuries—I had, I ſay, flattered myſelf that the very conſiderable catalogue of authors cited or referred to in almoſt every page of the hiſtory, procured by me for the purpoſe, and moſt of them with extreme difficulty, and at an enormous expence, would have ſheltered me from the charge of inadequacy on the ſcore of materials, at leaſt for what I *bona fide* undertook to perform, and have diſarmed the fury of the moſt ferocious of the critic tribe." P. 77.

We are perfectly convinced that this attack upon Mr. M., by thus calling him forth in his own defence, will ultimately prove of the greateſt ſervice to his work; which will be, as it deſerves, in the hand of every perſon who ſhall hereafter viſit India with a liberal deſire for the knowledge ſuited to that ſituation.

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